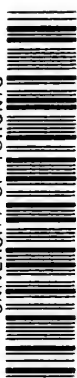


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THE  
YALKUT ON ZECHARIAH.

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Bible  
Comment (O.T.)  
Zech

THE  
YALKUT ON ZECHARIAH

TRANSLATED

WITH NOTES AND APPENDICES

BY

EDWARD G. KING, B.D.,

HEBREW LECTURER AT SIDNEY SUSSEX COLLEGE AND VICAR OF MADINGLEY.

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TO MY FRIEND AND TEACHER

DR SCHILLER-SZINESSY, M.A. CANTAB., &c.,  
READER IN RABBINIC AND TALMUDIC LITERATURE IN THE UNIVERSITY  
OF CAMBRIDGE,

THIS LITTLE BOOK,

COMMENCED AT HIS SUGGESTION,

AND COMPLETED UNDER HIS INSTRUCTION,

IS

AFFECTIONATELY DEDICATED.



## INTRODUCTION.

THE name *Yalkut* literally signifies a *bag*, or *purse*.

The *Yalkut Shim'oni*, from which the following specimen has been selected for translation, is a compilation from Talmud and Midrash in illustration of the Bible. Part I embraces the Pentateuch, which is treated at such length as to take up nearly two-thirds of the whole work ; Part II includes the remaining Books of the Old Testament. This compilation was made in the XIth century, and consequently dates from the time of Rashi.

The principal editions are as follows:

- (a) Editio princeps on Ezra, Neh. and Chronicles, printed in the first Rabbinic Bible, *Venice*, 1517.

*Yalkut*, Part II. *Salonika*, 1521. A copy of this valuable edition exists in the Library of Clare College (B. 6, 12). I regret to say that I was not aware of its existence until it was too late to avail myself of it.

The editio princeps of Part I. was printed at *Salonika*, 1526—27. Folio.

- (b) The Second Edition of the whole work appeared at *Venice*, 1566. Folio.
- (c) Third Edition, *Cracow*, 1595—96. Folio.
- (d) Fourth Edition, *Lublin*, 1643. Folio.
- (e) Fifth Edition, with the *ברית אברהם*, *Livorno*, 1650—52, 55—57. This edition is rare. Emmanuel College Library possesses a complete copy (i. 2. 16, 17), presented by Archbishop Sancroft.

- (f) Sixth Edition, *Frankfort on the Main*, 1687. This is the edition I have used; a copy is also found in the Camb. Univer. Library.
- (g) The *Zayith Raqnan* can scarcely be reckoned as an edition of the Yalkut, since it contains only selections. *Dessau*, 1704. Folio.
- (h) Seventh Edition, *Frankfort on the Oder*, 1709.
- (i) The פולנאה edition, 1806.
- (j) Another edition at *Livorno*, 1813.
- (k) At *Königsberg*, 1856.
- (l) An edition, 8vo., *Żolkiew*, 1858, 9.
- (m) There is also a *Warsaw* edition, 1876-7; and an edition, probably Polish, but without indication of time or place; this last has been wrongly ascribed to *Livorno* because, on the title-page, allusion is made to the fact that the work was formerly printed at Livorno.

Though the edition I have used may be considered one of the best, the text is by no means in a satisfactory condition; the marginal references, which are supposed to refer to the passage quoted, are quite untrustworthy. Thanks however to Dr Schiller-Szinessy I have been enabled to trace them all, with the exception only of one or two which are probably derived from some Midrash not now extant. On comparing the Yalkut text with the passage which it professes to quote I have found in almost every case considerable divergence. I have not however attempted to correct the Yalkut text even when it seemed to me to be decidedly inferior, except in one or two passages where I have called attention to the fact in the notes.

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September 19th, 1882.



# YALKUT

## PART II.

### HINT 568.

3 "Return unto Me, is the saying of the Zech. ch. i. Eternal of Hosts and I will return unto you..."

Rav Yehudah says that Rav used\* to say, What is this T. B. Yoma<sup>1</sup> which is written "Return unto Me...and I will return..."? <sup>86\*</sup>

<sup>1</sup> The marginal reference here refers to Yoma 81, where no such passage is to be found. The passage which comes nearest to our text is T. B. Yoma 86<sup>a</sup>, where, according to Rashi's note, a reading existed agreeing with the Yalkut. Rav Yehudah's difficulty seems to be that, of two passages in Scripture where we read "Return unto Me," the first seems to imply that Israel must first turn to God, "Return unto Me that I may return unto you," whereas the second makes God's overmastering election the reason of His people's return even while they were yet sinners, "Return O backsliding children for I have mastered you..." (Jer. iii. 14).

R. Yehudah wishes to point out that the pronouns are here emphatic in the original, כִּי אֲנִי בַעֲלֵתִי בָכֶם "For it is I that have mastered you."

The E. V. "married" is scarcely correct, for בַּעַל when construed with ב, seems to have the stronger sense of mastery, or even of spurning, loathing. Kimchi tells us that his father took it in this latter sense in the only two biblical passages in which it is found, viz. Jer. iii. 14 and Jer. xxxi. 32, and that he considered it kindred with בָּחַל, with ב, in Zech. xi. 8, "And also their soul loathed me." It was in this sense also that the LXX. translated בָּכֶם בַּעֲלֵתִי (Jer. xxxi. 32) by καὶ ἐγὼ ἡμέλησα αὐτῶν, a rendering which is adopted by the Author of the Epistle to the Hebrews (Heb. viii. 9).

There is a similar passage in Sanhed. 97<sup>b</sup>, where Rabbi Eliezer and Rabbi Yehoshua are disputing on this same question, the former maintaining that Israel's repentance is the condition of God's return, the latter that God's grace will overmaster Israel's ingratitude, and that if they are not ripe for the blessing, God will bring upon them such chastisements as will render them fit for His time;—The discussion is continued as follows:—

\* See next page.

(Zech. i. 3), and it is also written ("Return unto Me) for I have mastered (E. V. married) you"? (Jer. iii. 14.)

There is no real difficulty; the one (passage) refers to love, the other to chastisements.

## 5 "Your fathers where are they?" "And the Prophets do they live for ever?"

'Rabbi Eliezer said, If Israel do works of repentance they are redeemed, for it is said, "Return O backsliding children"; (and then) "I will heal their backslidings" (Hos. xiv. 4).

Rabbi Yehoshua replied, But is it not already said, "Ye have been sold for naught, and not with silver shall ye be redeemed" (Isai. lii. 3)? "Ye have been sold for *naught*"—this means for your *idolatry*;—"And not with *silver* shall ye be redeemed";—this means not with *repentance* and *good works*.

Rabbi Eliezer said to Rabbi Yehoshua, But has it not already been said, "Return unto Me that I may return unto you" (Zech. i. and Mal. iii.)?

R. Yehoshua replied, And has it not already been said, "...for I have mastered you: and I will take you one from a city, and two from a family, and will bring you to Zion" (Jer. iii. 14)?

R. Eliezer said to him, But is it not also said, "By *repentance* and rest shall ye be saved" (Is. xxx. 15)?

R. Yehoshua replied to R. Eliezer, And is it not also said, "Thus saith the Eternal, the Redeemer of Israel, his Holy One, to the utterly despised by every creature and abominated by nations, to the slave of tyrants: Kings shall see and arise, princes shall prostrate themselves, &c." (Is. xlix. 7)?

R. Eliezer replied, And is it not also said, "If thou wilt return, O Israel, saith the Eternal, unto Me thou shalt return" (Jer. iv. 1)?

R. Yehoshua replied, Is it not also said, "And I heard the Man who was clothed in linen, who was over the waters of the River, and he raised his right hand and his left unto Heaven, and swore by Him that liveth for ever that it (i. e. the Redemption) was for a set time of times, and a half; and when the scattering of the power of the Holy People shall have been accomplished, then all these things (i. e. the Redemption) shall be accomplished" (Dan. xii. 7).

Rabbi Eliezer was silenced.

\* The formula **אמר ר'א** "Rabbi A said that Rabbi B said," always implies that Rabbi A had himself heard the saying quoted, from the mouth of Rabbi B.

Whereas **אמר ר'א בשם ר'ב** "Rabbi A said in the name of Rabbi B," implies that Rabbi A had received by tradition the saying of Rabbi B, who may therefore have lived some centuries earlier.

This rule is of great importance in the interpretation of the Talmud. For example, there are many R. Yehudahs mentioned, but the formula of quotation shews us that the R. Yehudah here mentioned was a contemporary and disciple of the great Babylonian teacher Rav: we therefore know that he was the R. Yehudah who lived from the middle to the end of the 3rd century.

[See Yalkut on Jer. viii. 5, where Rav plays on the words *M'shuvàh nitzàchath*, "a complete backsliding," changing them to *T'shuvàh nitzàchath*, "a complete" or "victorious answer," as follows:—]

Rav<sup>1</sup> said, It was a [seemingly] *victorious answer* that the congregation of Israel returned to the Prophet. T. B. Sanhedrin 105<sup>a</sup>

<sup>1</sup> Abba Arika, better known by his title Rav (A.D. 175—247), was born in Babylonia. On the death of his father he followed his famous uncle, R. Chiyya, to Palestine, to study in the School of the Patriarch R. Juda I. (also called Rabbi, or Rabbenu Ha-kadosh, "the Holy"). In this school he became the most distinguished scholar. He returned to Babylonia and humbly undertook the lowly office of *Methorgeman* under R. Schila at Nahardea. On R. Schila's death Rav would naturally have succeeded him, but again he shewed his humility, and resigned his right in favour of his younger friend Sh'muel, whose birth-place Nahardea was.

Soon after this, Rav, through the influence of the *Resh Gelutha* (Prince of the Captivity), obtained the appointment of Agoranomos, in which capacity he had to visit the markets throughout Babylonia. He thus became known to Artaban III., the Parthian king, and a close friendship was formed between them. On these visits Rav was much surprised and pained at the ignorance of Law and the loose morality of the Jewish community. He determined to effect a reformation; and for this purpose founded the School of Sura (A.D. 219), which under him became the centre of Jewish teaching. In this school he had as many as twelve hundred disciples. He also gave public lectures for the unlearned at the time of the greater Festivals. He was possessed of considerable wealth, and employed it in assisting needy scholars. His fame extended not only throughout Babylonia, but even to Palestine; and, in spite of the small esteem in which the Palestinian Teachers commonly held their Babylonian brethren, the most distinguished of them (R. Yochanan) was not ashamed to write to him as "our Teacher in Babylon." The Babylonian title *Rav* soon became applied to him as *the Teacher*, *κατ' ἐξοχήν*, even as the Palestinian title *Rabbi* had been applied to his teacher R. Juda I., the editor of the Mishnah.

Rav was unfortunate in his marriage. His wife was a thorough scold;—he bore this misfortune with patience, though, as he says (T. B. *Shabbath* 11<sup>a</sup>) "...any pain rather than heart-pain, any ache rather than head-ache, and any evil rather an evil wife."

After the fall of his friend Artaban III. (A.D. 224), the Jewish community suffered persecution from the Persians; thus the hopes of Rav became directed towards Rome; it was from thence that he expected the Messiah.

Rav died in peace, and the Babylonian Jews mourned for him for the space of a whole year.

The Talmud contains a large number of his sayings, which would well repay the trouble of collection.

The following specimens may serve to shew his knowledge of human nature, his piety and liberality of heart:—

The Prophet said to Israel, "Turn yourselves to repentance; your fathers who sinned where are they?"

They replied, "And the Prophets, who did [not] sin, where are they?" (i.e. are not they dead too?)

As it is said, "Your fathers where are they?" "And the Prophets?—Do they live for ever?" Nevertheless they were obliged to turn and confess that he was right, as it is said: "But My words and My decrees with which I encharged My servants the Prophets (i.e. all My threatenings) did they not overtake your fathers? so that they turned and confessed, &c.'" (Zech. i. 5, 6). [End of quotation from Yalkut on Jeremiah.]

### 8 "I saw the night and behold a Man."

(N.B. The passage referred to in the margin will be found on page 38).

8 "I saw the night and behold a Man riding upon a Red Horse and He was staying among the myrtles which were in the M'tzullah (depth)."

"Rav said, All the appointed limits (for Messiah's coming) are already passed, and the matter depends only on Repentance and Good Works" (T. B. *Sanhedrin* 97<sup>b</sup>).

"It was a frequent saying in the mouth of Rav that, The World to come is not like this world:—In the World to Come there is neither eating nor drinking, no increasing and multiplying, no trading, no envy, no hatred and no heart-burnings; but the Righteous sit with their crowns upon their heads and feed upon the splendour of the Shekinah" (T. B. *Berakoth* 17<sup>a</sup>).

"A man will have to give an account for everything which his eye hath seen without enjoyment" (*Jerushalmi, Kiddushin*, end).

"Rav said, Never let a man bring himself into the power of temptation" (T. B. *Sanhedrin* 107<sup>a</sup>).

There is also a noble saying of his in T. B. *B'rakoth* 64<sup>a</sup> as follows:—

"Learned men have no rest either in this World or in the World to Come; for, as it is said, 'They will go from School to School, each one appears before God in Zion' (Ps. lxxxiv. 8)."

The Rabbinic student will here observe a play upon the word חֵיל *strength*; for, in technical language, the חֵיל was the walled-in space, between the "Mountain of the House" and the "Court of the women," and which contained the School-House.

<sup>1</sup> This interpretation is also adopted by the Targum.

<sup>2</sup> [לפנים] is here used in the unusual sense of "below" or "forwards" as in Jer. vii. 24: see Dr Schiller-Szinessy's note on page 229 of his "Catalogue of Heb. MSS." Vol. I.]

Rabbi Yochai<sup>1</sup> said "I saw Night" (i.e.) the Holy One T. B. Sanhed. 93<sup>a</sup> blessed be He was about to turn the whole universe into Night<sup>2</sup>, when however He bethought Himself of Chanan-nyah, Misael and Azaryah, He was appeased, as it is said, "He was staying [עֹמֵךְ] among the Myrtles<sup>3</sup> which were in the M'tzullah (depth)." Now Myrtles (Hadassim), mean (here) nothing else than Saints, as it is said (Esth. ii. 7), "And he was bringing up Hadassah" (i.e. Esther) and the M'tzulah (depth) means nothing else than Babylon as it is said (Is. xlv. 27), "Who saith to the Tzulah (depth) be thou dry."

8 "And after him were horses Red, Reddish, and White."

Forthwith (i.e. as soon as He was appeased) the Red ones that were (before) filled with anger became Reddish, and finally they were turned to White<sup>4</sup>.

<sup>1</sup> The Yalkut reads *Rabbi Yochai*, but the more probable reading, as given in the Talmud, is *Rabbi Yochanan*. This R. Yochanan lived from the middle to the end of the 3rd century: he was the editor of the *Yerushalmi* in the same sense that R. Judah I. was the editor of the *Mishnah*, and was the brother-in-law of the Rabbi Shimeon ben Lakish mentioned on page 8.

<sup>2</sup> The Talmud has here the following lines which are not quoted in the Yalkut:—"And behold a man riding upon a red horse."—The word *Ish*, "a man," means nothing else than the Holy One, blessed be He; As it is said, "The Eternal is a man of war, the Eternal is His Name" (Exod. xv. 3). "Upon a red horse"—The Holy One, blessed be He, was about to turn the whole universe into blood, but when however He bethought himself, &c.' [as in text].

<sup>3</sup> "He was staying among the myrtles"—R. Yochanan wishes to call attention to the word עֹמֵךְ standing or staying; for the Man was "riding," but now that the prophet says "He was standing" it may imply that he had desisted from his purpose which was punishment: The reason for this is the merit of the saints who are typified by myrtles. We must not however suppose that *Hadassim*, myrtles, were regarded as the emblems of the saints (צַדִּיקִים) merely because Esther's name was *Hadassah*—this is only a peg on which to hang an accepted interpretation for which indeed another reason is assigned on page 38.

<sup>4</sup> The above interpretation is, I fully believe, the right one, though as far as I have read, it will be quite new to Christian Commentators. There is some little confusion in the text of the Yalkut which differs here from the Talmud;—a comparison of the two will I think shew that the above translation represents the original text.

T. B. Bera-  
koth 56<sup>b</sup>.

Rav Papa says, Hence you may learn that a White horse is (a) lucky (thing to see) in a dream.

20 "And the Eternal shewed me four workmen."

T. B. Sukkah  
52<sup>b</sup>

What are these four workmen?

Rav Chama, son of Bizna reports that Rabbi Shimeon Ch'sida used to say, (They are) Messiah son of David, Messiah son of Joseph<sup>1</sup>, Elijah and the Righteous Priest.

Rav Shesheth propounds a weighty difficulty against this view (viz.), How then are we to understand that which is written, "These are the horns which scattered Judah, Israel, &c."? Why; these are the very ones that restore and establish Judah! He said to him, Look on further to the end of the verse, where it is read, "And these are come to put them in fear to cast down the horns of the heathen that lift the horn against the land of Judah to scatter it." Rav Shesheth<sup>2</sup> said, I am no match for Chama in Agada.

Zech. ch. ii.

2 "And I said, Whither goest thou? and he said unto me To measure Jerusalem."

T. B. Bava  
Bathra 75<sup>b</sup>

Rabbi Ch'nina held the following discourse, The Holy One, blessed be He, sought to measure Jerusalem by measure, as it is said, "And he said unto me To measure Jerusalem to see how great its length shall be and how great its width." Then the ministering angels said before the Holy One, blessed be He, O Lord of the universe, how many fortified cities hast Thou given to the nations of the world and Thou hast not given (them) unto them by measure! Jerusalem then!—in which is Thy name<sup>3</sup>, and the saints

<sup>1</sup> For *Messiah son of Joseph, Elijah, and the Righteous Priest*, see Appendix A. In *Pesikta Rabbathi*, sect. xv. fol. 31<sup>a</sup>, Rabbi Yitschak interprets the *four smiths* to signify Elijah and King Messiah and Melchizedek and Messiah (anointed) for war.

<sup>2</sup> We know from the Talmud (*Berakoth* 58<sup>a</sup>) that Rav Shesheth was blind;—this must account for his "difficulty."

<sup>3</sup> "*Jerusalem in which is Thy Name*"—This is founded upon Ezek. xlviii. 35, where we read "And the name of the city from that day shall be

[are therein],—wilt Thou give unto them by measure<sup>1</sup>?—Immediately [we read], “**Then He said unto me, Run, speak unto yonder youth as follows: Jerusalem shall be inhabited village-fashion [i.e. without walls] by reason of the multitude of men and cattle in the midst of her**” (Zech. ii. 4).

Resh Lakish said, The Holy One, blessed be He, is going (in Messianic times) to add unto Jerusalem

a thousand\* **קפל** of Towers;

a thousand **טפף** of *Ginnaoth*;

*The-Lord-is-There.*” But by an “Al tikri” we may interpret not *The-Lord-is-There* (**שָׁמָּה**), but *The Lord is her Name* (**שְׁמָהּ**). In T. B. *Bava Bathra* 75<sup>b</sup>, shortly before the passage quoted in the text, we read as follows:

“Rabbah said that R. Yochanan said, The Jerusalem of the world to come is not like the Jerusalem of this world. With regard to the Jerusalem of this world any one who wishes to go up (to it) goes up; but with regard to that (i. e. the Jerusalem) of the world to come none go up but those who are invited thither. And Rabbah says (also) that R. Yochanan used to say, The righteous will in future time (actually) be called by the Name of the Holy One, blessed be He;—As it is said, “Every one who is called by My Name for My Glory I have created him, formed him, yea made him” (Is. xliii. 7). And Rab Sh’muel bar Nachmani says that R. Yochanan used to say, *Three* there are that are called by the Name of the Holy One, blessed be He; and these are they;—*The Righteous, Messiah, and Jerusalem*:—

*The Righteous*; as we have already mentioned;

*Messiah*;—because it is written, “This is His Name whereby He shall be called, The Eternal our Righteousness” (Jer. xxiii. 6);—

*Jerusalem*;—because it is written, “Round about eighteen thousand (measures); and the name of the city from that day shall be **שְׁמָהּ ה'** (*The-Eternal-is-there, or, The-Eternal-is-her-name*)” Ezek. xlvi. 35. Do not interpret it as if it were **שְׁמָהּ** there but **שְׁמָהּ**, *her name*.” The same idea of the three-fold Name is expressed in Revelation iii. 12, *Ὁ νικῶν, ποιήσω αὐτὸν στυλὸν ἐν τῷ ναῶ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινόν.*

<sup>1</sup> The Yalkut reads: **וְצַדִּיקִים תִּתֵּן לָהֶם בְּמֶדֶה** “...and the saints, wilt Thou give unto them by measure?” But the reading of the Talmud is better **וְצַדִּיקִים בְּתוֹכָהּ אַתָּה נוֹתֵן בָּהּ מֶדֶה** “...and the saints are therein, art Thou assigning a limit unto her (i.e. to Jerusalem)?”

<sup>2</sup> I leave these words untranslated, since the Jewish Commentators themselves do not know their meaning. Some have supposed them to be Greek, Persian or Arabic words, but Rashi (or rather Rashbam, who completed Rashi’s work) is perhaps nearer to the truth in supposing them to be algebraical or arithmetical terms. The whole passage is discussed at some length in Appendix B.

a thousand **ליצני** of *Birneoth* (i.e. *Palaces*);

a thousand and **שני שלה** of *Taphtareoth*;

and the very meanest of them all will be like Sephoris in the height of its prosperity.

There is a tradition that Rabbi Yose said, I myself saw Sephoris in its prosperity, and there were therein one hundred and eighty<sup>1</sup> thousand streets of pastry-cooks.

5 “And I, I will be unto her, saith the Eternal, a wall of fire round about.”

T. B. Bava  
Kamma 60<sup>b</sup>

Rav Yitschak Napcha [said as follows];—The Holy One, blessed be He, said, I it was that kindled a fire in Jerusalem; as it is said, “**And He kindled a fire in Zion**” (Lam. iv. 11), (and) I am going to build her up again with fire; as it is said, “**I will be unto her, saith the Eternal, a wall of fire round about**” (Zech. ii. 5), “**He that kindled the fire shall surely make restitution**” (Exod. xxii. 9). The Holy One, blessed be He, said, It is incumbent upon Me to make restitution for that which I have kindled.

## HINT 569.

Pesikta Rab-  
bathi,  
section 35,  
Breslau Edi-  
tion, fol. 65.

And R. Shimeon<sup>2</sup> ben Lakish says, All My family will become unto Jerusalem a wall in time to come, and I will command the Angels to keep her, as it is said, “**Over thy walls, O Jerusalem, I have appointed watchmen<sup>3</sup>**” (Is.

<sup>1</sup> The number 180,000 is  $18,000 \times 10$ , but 18000 is the measurement given for the Jerusalem of the World to Come in Ezek. xlvi. See Appendix B.

<sup>2</sup> Rabbi Shimeon ben Lakish, more commonly called Resh-Lakish (born about A.D. 200, died about A.D. 275), was the dear friend and brother-in-law of R. Yochanan, by whom he was induced to give up a roving life to devote himself to the study of the Law. He was a man of great wit and readiness, and became famous as a teacher of the Agada.

<sup>3</sup> God's family, the *P'malia* (i.e. familia) *shel malah*, consists of the Holy Angels; and the Targum supposes that, in the present passage, *watchmen* or *watchers* signify the Angels. So also Ewald and Cheyne. See Cheyne's note on Is. lxii. 6, where he refers to a similar use of the word in Daniel, Enoch, and *The Testaments of the Twelve Patriarchs*.



lxii. 6); but perhaps you may object that "the fire girds her round, who then would be able to enter within her"?—but [the fact is] in the future time the saints will be able to walk in the fire as a man walks in the sunshine on account of the cold, and it is pleasant to him; and if thou art surprised at this, come and consider [the case of] Chananyah, Misael and Azaryah; for, when Nebuchadnezzar cast them into the fiery furnace, they walked about in it as a man walks in the sunshine on a cold day; as it is said (Dan. iii. 35), "**He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt**"

What is this "**And for a Glory I AM in the midst of her**"?

Is it not the case that the Glory of the Holy One, blessed be He, is none other than on High—as it is said, "**Above the Heavens is His Glory**" (Ps. cxiii. 4)?

R. Joshua<sup>2</sup> Ben Levi says, It is in order to indicate to

<sup>1</sup> Here about ten lines of the Pesikta are omitted.

<sup>2</sup> R. Yehoshua ben Levi, a famous Kabbalistic Teacher, was born in Palestine in the latter half of the second century. He became President of the School of Lydda in the south of Palestine, and enjoyed a reputation for working miracles.

In his teaching he set himself to oppose the extravagancies of the *Agada*.

He was himself a mystic; and of the many sayings of his which have been handed down to us in the Talmud, the greater part are upon the favourite Kabbalistic themes, God, Creation, Hell, Paradise, &c.

But though the natural bent of his mind thus inclined to Mysticism, he strongly opposed those who would fix the time of Messiah's coming.

The disappointment of the expectations raised by Bar Kokba doubtless influenced his teaching on this latter point, for we find him careful to explain that the coming of the Messiah will depend upon the merits of Israel. The beautiful legend of Messiah sitting among the lazars at the gates of Rome (see p. 49) is intended to enforce this point. The form of this legend may well have been suggested to R. Joshua ben Levi during a visit that he is known to have paid to Rome. But see note on p. 50.

There is a noble saying of his (in T. B. *Pesachim* 118<sup>a</sup>) on the dignity and blessing of labour, as follows:—

"R. Yehoshua ben Levi said, In the hour when the Holy One, blessed be He, said to Adam, 'Thorns and thistles shall it bring forth to thee,' his eyes were suffused with tears: he replied, O Lord of the Universe, I and the ass,

every creature in the universe the superior excellence of Israel, since it is on their account (i.e. Israel's) that the Holy One, blessed be He, brings down His Shekinah from the highest heavens and lets it dwell in the earth;—therefore it is written—“**And for a Glory I AM<sup>1</sup> in the midst of her.**”

David<sup>2</sup> said, *A wall of fire outside! and for a Glory within!*—who then could rest within her?

This is that which is written, “**O Lord, who can dwell in Thy tents**” (Ps. xv. 1).

10 “**For like the four winds of heaven I have spread you abroad.**”

T. B. Ta'nith  
3<sup>b</sup>. See also  
Yalkut on  
Ezek., *Hint*  
373.

It is taught that the Sages do not make the mention of the dew and the winds compulsory (i.e. in reciting the shall we (both) eat out of one crib? But when He said to him, ‘In the sweat of thy brow thou shalt eat bread,’ (immediately) he was appeased.”

R. Joshua taught that the punishment of Hell was only to purify the wicked, and that they themselves would see the mercy of it. He illustrates his teaching on this point by quoting Ps. lxxxiv. 6, “...who going through the deep-vale of tears account it as a (place of) fountains, &c.”

His contemporary, R. Shimeon ben Lakish, does not agree to this, but maintains that the wicked will not repent in Hell, because the present participle, פִּשְׁעִים, is used in Isaiah lxvi. 24, and not the past tense פִּשְׁעוּ. (See the whole discussion, T. B. 'Ayravin 19<sup>a</sup>.)

R. Joshua lived respected, and died a happy death: but so great was his reputation for Kabbala that the late Midrashim fable him to have taken the sword from the Angel of Death, and to have entered alive into Heaven, Paradise and Hell. (See the Article in Hamburger's *Real-Encyclopädie für Bibel und Talmud*.)

<sup>1</sup> There is, I believe, an allusion here to the most holy name of God (see Exod. iii. 15), but if the reader object, let him read without the capitals and the argument remains the same.

<sup>2</sup> I do not find these words in my copy of the Pesikta Rabbathi, the Yalkut seems to have taken them from the *Midrash T'hillim*, though it is of course possible that they may be derived from some earlier Midrash. The Midrash T'hillim on Ps. xv. 1, has the following;—“[Thus] saith the Eternal who hath His Fire (אֵשׁ) in Zion and His furnace (תִּנּוֹר) in Jerusalem” (Is. xxxi. 9). David said, If He has His Fire in Zion! and His furnace in Jerusalem! “who then can dwell in Thy Tent?” This is that which the Scripture says, “And I, I will be unto them (?) saith the Eternal, a wall of fire round about”—(i.e.) *outside*, “and for a Glory I will be in the midst of her”—i.e. *within*:—David said, If a wall of fire outside, and Glory within! who then could dwell within her? “O Eternal, who can dwell in Thy tent?”

Second Benediction). What is the reason? It is because the winds are not restrained<sup>1</sup>.

Whence have you learned that?

Because it is written "**For like the four winds of heaven [I have spread you abroad.]**"

What could be the meaning of this? Shall it be said that God (lit. the Merciful One) meant by this to say to Israel, "I have scattered you to the four quarters of the world"? If so "**like the four...**"? Surely "**Into the four...**" He ought to have said?

But do you suppose He meant to say that I will gather you from the four quarters of the world?

If so "**From the four...**" He ought to have said. But the fact is that even as it is impossible for the world to exist without winds so it is impossible for the world to exist without Israel<sup>2</sup>.

<sup>1</sup> According to Jewish thought the Rain of the whole world is only given in answer to the prayers of Israel; but with regard to the Wind and the Dew it is not so; they are "not restrained," i.e. they are given whether men pray for them or whether they do not pray. For the *wind* (*Ruach*) is the very type of freedom, "it bloweth where it listeth" (St John iii. 8). And, of the Dew too, Micah has said that "it waiteth not for man, and tarrieth not for the children of men" (Mic. v. 6).

During the Winter half-year, i.e. from the Musaph of the Eighth Day of Solemn Assembly to the Shacharith of the First Day of Passover (inclusive), all Jews make mention of God's gift of *Wind* and *Rain* in the following words;—"...*Masshiv ha-ruach ymorid ha-geshem*," "...*Who maketh the wind to blow and bringeth down the rain.*"

In the Summer half-year, i.e. from the Musaph of the First Day of Passover to the Shacharith of the Eighth of Solemn Assembly (inclusive), the special gift commemorated is **that of the Dew**—"...*morid ha-tal*," "...*Who bringeth down the dew.*" The Ashkenazic Jews however are not so particular on this latter point, and, in the daily recitation of the "Second Benediction," during the Summer half-year they omit the mention of the wind and the dew, their practice being grounded on the ruling of the Rabbis mentioned in the text.

For a further note on the great Water Festival, the Eighth Day of Solemn Assembly, and the New Test. passages illustrated thereby, see Appendix C.

<sup>2</sup> The argument is here made to depend upon the  $\Sigma$  of comparison. The *four winds* are the *four quarters of the globe*. The world cannot exist without them.—Israel is "*as the four winds*," therefore the world cannot exist without Israel.

See Yalkut on Samuel, *Hint* 99, and on Judges, *Hint* 55.

Cf. Deut. xxxii. 10.

12 "For every one that toucheth you is as if he touched the pupil of His eye."

It does not say "pupil of an eye" but "pupil of His eye" (i.e. God's).

17 "Be silent all flesh before the Eternal, for He has roused Him from His holy dwelling-place."

B'rashith Rabbah, 75.

Rabbi Pin'chas in the name of Rabbi Reuben [says], Five times David *rouses up* (i.e. applies the expression "*Arise*" to) the Holy One, blessed be He, in the First<sup>1</sup> Book of the Psalms, [viz.] :

"Arise, O Lord ; help me, O my God" (Ps. iii. 7).

"Arise, O Lord, in Thine anger" (Ps. vii. 6).

"Arise, O Lord ; O God, lift up Thine hand" (Ps. x. 12).

"Arise, O Lord ; let not man have the upper hand" (Ps. ix. 19).

"Arise, O Lord, prevent him" (Ps. xvii. 13).

(but) the Holy One, blessed be He, said to him : David my son, although thou should'st bid me arise a thousand times, I will not arise. And when will I arise ? When I see the afflicted and the wronged and the poor uttering their moan : for this is that which is written ; **"By reason of the oppression of the afflicted and on account of the groaning of the poor,—now I will arise, saith the Eternal"** (Ps. xii. 5).

In a deeper sense also this is true, for while other nations have represented the *body* and the *soul*, it has been left to Israel to represent the *spirit* (*ruach*) of the great human family.

<sup>1</sup> In the *B'rashith Rabbah* we read "in the Book of the Psalms" instead of "in the First Book." The expression *Arise* is really applied to God *ten* times in the Psalms, but R. Pin'chas probably intended to confine his remarks to the cases in which the Most Holy Name (יהוה) is used in direct connexion with the verb, thus קומה י" which occurs five times in the First Book, and once only in all the other Books, viz. Ps. cxxxii. 8. A very similar saying is ascribed to "Rabbi Pin'chas the Priest in the name of Rav Hoshe'a", see *Pesikta Rabbathi*, section 31 (Breslau Edition, fol. 58<sup>b</sup>).

## HINT 570.

Rabbi Shimeon, son of Rabbi Jonah, says—(on the words) **“Now will I arise”**—All the time that she (i.e. Jerusalem) was depressed in the dust (the Shekinah itself was depressed), if it were possible so to speak; (But) when that day shall come of which it is said, [**“Shake thyself from the dust!”**] **Arise, sit, O Jerusalem** (Is. lii. 2)—in that hour (He too rouses Himself) **“Be silent all flesh before the Eternal”** [Why? **“Because He hath roused<sup>1</sup> Him from His holy dwelling-place.”** R. Acha says], Like the hen that shakes herself from the ashes.

B'rashith  
Rabbah 75  
continued.

The words  
enclosed in  
square  
brackets are  
omitted in the  
Yalkut, but  
are given in  
the Midrash,  
and are  
necessary for  
the sense.

2 **“And the Eternal said unto Satan . . .”**

Zech. ch. iii.

Rabbi Joshua ben Levi says—The Angel of Death told me—Never do you stand before the women when they are returning from a funeral, because I go leaping before them and I (then) have permission to injure. But suppose one has met him (i.e. the Angel of Death)? what must be his resource? Let him spring four cubits from his place, or if there be a river let him cross over it, or if there be another road let him turn into it, or if there be a wall let him stand behind it, but if not let him turn his face and say, **“And the Eternal<sup>2</sup> said unto Satan [The Eternal rebuke thee O Satan...]”**

T. B. B'rakoth  
51<sup>a</sup>.

<sup>1</sup> The argument turns upon the words הִתְנַעַר “shake thyself” (Is. lii. 2) and גָּעַר “roused” (Zech. ii. 17). The writer of course knew that the former word was *Hithpael* of נָעַר, while the latter was *Niphal* of עָוַר, but his object is to call attention to the fact that the roots עָוַר and נָעַר are kindred, and, as a *Niphal* has sometimes almost the signification of a *Hithpael*, the passage in Zechariah might be interpreted as if it were “He hath shaken Himself, &c.”

<sup>2</sup> He must not venture to say “The Eternal rebuke thee,” for that would be κρίσει ἐπενεγκεῖν βλασφημίας, but he must quote the whole Scripture in God's name, “And the Eternal said unto Satan, The Eternal rebuke thee, &c.”

At the present day every Jew repeats these words in his last prayer, on lying down to rest. (See the Prayer שְׁמַע שְׁמַע הַמָּטָה.)

This reverence for the dignity even of a fallen Angel, will best explain the difficult passage in Jude, verse 9.

See Yalkut II.  
Hint 309.\*

3 "Now Joshua was clothed with filthy garments."

8 "Hear now, O Joshua the High Priest, thou and thy fellows that sit before thee, for men of miracles these are."

T. B. Sanhedrin 93<sup>a</sup>.

Who are these men for whom a miracle hath been wrought? Say (they are) "Chananyah, Misael and Azaryah." When they came out from the fiery furnace they went up to the Land of Israel and married wives and begat sons and daughters and studied the Law under Joshua the High Priest.

Rabbi Jose, son of Rabbi Chaninah said, that when Chananyah, Misael and Azaryah came up from the fiery furnace, they are mentioned no more. Whither did they go?

Rabbi Elazar says, "They died in the spittle<sup>1</sup>."

Rabbi Jose, son of Chaninah says, They died of the evil eye (i.e. because people envied them so).

Rabbi Joshua, son of Levi says, They changed their abode and went away to Joshua the son of Yehotsadak to study the Law, and this is that which is written: "**Hear, O Joshua the High Priest, thou and thy fellows that sit before thee, for they are the men of miracle.**"

\* The Yalkut here quotes a strange legend from T. B. *Sanhedrin* 93<sup>a</sup>, to the following effect:

The two false prophets, Zedekiah and Ahab (Jer. xxix. 21, 22), being suspected of impurity, Nebuchadnezzar the king determines to test them by fire, quoting the case of Chananyah, Misael and Azaryah; but the accused plead that Chananyah, Misael and Azaryah, were saved because there were three of them, whereas *they* are only two. To this the king replies that he will give them the High Priest Joshua. Joshua is accordingly cast into the furnace with the two false prophets, but whereas they are utterly consumed in the fire, Joshua escapes with the singeing of his garments. But why had the fire any power at all over him? Rav Papa says, It was because his sons had married wives unfit for the priesthood. So also the Targum on Zechariah explains the "filthy garments."

<sup>1</sup> The story is as follows:—When all the nations of the world saw the great miracle of deliverance from the fiery furnace, they said to the Jews, What! is your God such a God as this, and yet you have rebelled against Him?—and they spat upon them in contempt—Then Chananyah, Misael and Azaryah died in the spittle.

Rabbi Tanchum says, With this understanding Chanyah, Misael and Azaryah went down into the fiery furnace, that a miracle should be wrought for them<sup>1</sup>.

2 "I saw, and behold a Candlestick all of Zech. ch. iv. gold."

These are Israel, as it is said, "Thou art altogether beautiful my Love" (Song of Songs iv. 7). Pesikta Rabbathi, section 8, page 13<sup>b</sup>.

"V'Gullah al Roshâh" (lit. "and its bowl was on its head," but the words may be made to signify "and captivity was upon its Head." In this sense they are here taken meaning that God Himself went into captivity along with His children); "For your sakes I was sent to Babylon" (Is. xlii. 14 reading שְׁלַחְתִּי for שְׁלַחְתִּי).

[And so it was shewn to Moses, "And thou shalt make the Candlestick of pure gold" (Ex. xxv. 31)—This is the Congregation of Israel—"of beaten work shall the Candlestick be made; its shaft, and its branches, its bowls, its knops and its flowers"—What do these signify? The fact is, "its shaft",—this is *the Prince*: and "its branches",—these are the *disciples*: "its flowers",—these are the *little children* who learn in the School-house—"shall be (all) of it" (i.e. of gold), "Thou art altogether beautiful my Love."]

The Passage marked in square brackets is given in the Pesikta Rabbathi, but omitted in the Yalkut.

Another interpretation of "V'Gullah al Roshâh" (is that suggested by the words) "And their King passes over before them [and the Eternal at their head" Mic. ii. 13<sup>2</sup>].

<sup>1</sup> Cf. Dan. iii. 17, "He will deliver us out of thine hand, O king."

<sup>2</sup> The whole passage from Micah is as follows;—

"I will certainly gather Jacob, even the whole of thee; I will certainly fold the Remnant of Israel; I will unite them as sheep in the fold, as a flock in the midst of its pasture—The busy-hum of men! The Breaker (i.e. one who forcibly clears the way, הַפֹּרֵץ) goes before them, they break through and pass on, they enter in by the gate, and their King passes on before them, and the Eternal at their head."

This passage is undoubtedly Messianic and is so taken by the Jews. The "Breaker" is Elias, or Messiah himself (see *B'rashith Rabbah* 85, on Genesis xxxviii. 29).

I think it probable that the Lord had these words in His mind when He spoke of the Kingdom of Heaven suffering violence (*βιάσεται*) and the violent

## 2 "And its seven lamps upon it."

This alludes to the merit of the Sabbath<sup>1</sup> which Israel observes, once every seven days.

## 2 "Seven and seven are the pipes."

"Seven" corresponding to the seven<sup>2</sup> days of creation: "She (i.e. Wisdom considered as the Creator of the World) hath hewn out her seven pillars" (Prov. ix. 1):—"and seven"—corresponding to the Fathers up to Moses [viz. Abraham, Isaac, Jacob, Levi, Koath, Amram, Moses].

Words in square brackets are not in Yalkut; see Pesikta Rabbathi.

(βιασται) taking it by force (Matt. xi. 12). And again, "From that time (i.e. from the time of John) the Kingdom of God is preached, and every one forces his way (βιάζεται) into it" (Luke xvi. 16).

In another sense, All that came before Christ were (by comparison) פריצים thieves and robbers (St John x. 8), but "when He putteth forth His sheep He goeth before them, and the sheep follow Him" (St John x. 4), as it is written, "Their King passes on before them and the Eternal at their head" (Mic. ii. 13).

He is "the door" of the sheep (St John x. 7, 9), and it is written "they enter in by the gate" (Mic. ii. 13). The sheep also will not only be safe in this fold, but it will find pasture there, δι' ἐμοῦ ἂν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει (St John x. 9). In Micah also we find the same thought, "I will make them altogether as sheep in the fold, as a flock in the midst of its pasture" (ii. 12).

From the two interpretations of *V' Gullah al Roshâh*, mentioned above, we see 1st, That the Jews acknowledged that God must suffer with the sufferings of His People; 2ndly, That the *Gullah* (the bowl which supplied the seven-branched Candlestick with oil), was regarded by them as a type of the Eternal, the Giver of all Spiritual Gifts to the Church; 3rdly, The Christian interpretation alone reconciles the above, and also accounts for the use made of the Messianic passage, Mic. ii. 13.

Compare also Rev. i. 13 ff. καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον νύμφῃ ἀνθρώπου κ.τ.λ.

<sup>1</sup> Compare George Herbert's Poem on Sunday.

<sup>2</sup> "The seven days of creation." When the Jewish writers speak of the "days of creation" as the pattern for human work, we always find "the six days."

But when they consider creation from the Eternal stand-point of God's action, it is a present tense only that can define it (see בְּרֵאשִׁית, Is. xlv. 7: Amos iv. 13: Is. xliii. 1, &c.).

Therefore we read also of "the seven days of creation" (see *Vaiyikra Rabbah*, sect. 11 on the words "And it came to pass on the eighth day"; also, on Is. xxx. 26, "As the light of the seven days," it is said, "these were the seven days of creation." (See *B'rashith Rabbah* 3.)

This will explain the argument respecting the Sabbath in St John v. 17, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται κ.τ.λ.



Another explanation of “her seven lamps” is that they correspond to the *seven*<sup>1</sup> commandments which are mentioned in the Pentateuch, (viz.) Heave-offerings, and Tithes, Sabbatical years, and Years of Jubilee, and Circumcision, and the Honouring of father and mother, and the Study of the Law, which is more than all the rest put together.

Lo, we have here three times over (the word *seven*); “Her seven lamps”, “seven and seven were the pipes”—these make 21; and seven times seven (are 49), and 49 + 21 (i.e. 70) correspond to the 70 Elders.

### 3 “And two olive (trees) were above it.”

These are the two Messiahs; one the Messiah (anointed) for war, and one the Messiah (anointed) for King over Israel. See Appendix A.

### 3 “And two olive (trees) were above it.”

See Yalkut on Judges, Hint 59.

7 “Who art thou? The great Mountain, before Zerubbabel in equity.”

This is King Messiah. Why does it call him “The great mountain”? Because he is greater than the Fathers<sup>2</sup>; as it Midrash Tanchuma. Tol'doth, end.

<sup>1</sup> “The seven commandments, &c.” The Jews do not speak of “The ten commandments” but of “The ten words” (Ex. xxxiv. 28, &c.); see “Sayings of the Jewish Fathers,” by Dr C. Taylor, page 135.

<sup>2</sup> According to the Rabbinic writers the *Mountains* represent the *Fathers* and the *Hills* the *Mothers* of Israel. (See T. B. *Rosh Ha-Shanah* 11<sup>a</sup>.) There is a difficult passage in Genesis (xlix. 26) which seems to lend itself to this view;

בְּרַכַּת אָבִיךָ גְּבָרָה עַל בְּרַכַּת הַהוֹרִי  
עַד תִּצְאֹת גְּבֻעַת עוֹלָם.

Here the parallelism seems to require us to take הַהוֹרִי as the archaic plural for הוֹרִים “mountains,” and to translate

“The blessings of thy father have prevailed above the blessings of (the) mountains,

Even to the utmost longing of the Eternal hills.”

Indeed I suspect that the parallelism was originally still more complete, and that the proper reading should be הַהוֹרִי עַד “Eternal mountains”, corresponding with גְּבֻעַת עוֹלָם “everlasting hills.” (Cf. Hab. iii. 6.)

But the Jewish commentators from the earliest times have taken הַהוֹרִי

is said, "**Behold my servant shall deal prudently, he shall be exalted and lifted up, and shall be high exceedingly**" (Is. lii. 13).

He shall be *exalted*<sup>1</sup> (above) Abraham, for it is said, "**I have exalted my hand unto the Lord**" (Gen. xiv. 22).

And he shall be *lifted up* above Moses, since it is said with respect to him (i.e. Moses) "**Lift him up**" (Numb. xi. 12).

And he shall be *higher* than the ministering angels, concerning whom it is written, "**And their heights were high and terrible**" (Ezek. i. 18).

From whom does he spring? From David—because it is said, "And the son of Solomon was Rehoboam, Abia his son, Asa his son, Jehoshaphat, &c." up to "And the sons of Elioenai (were) Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Jonathan, and Dalaiah, and *Anani*, seven" (1 Chron. iii. 10, 24).

So far the Scripture expressly names up to Anani (עֲנָנִי); Who is Anani<sup>2</sup>? This is the Messiah, for it is said, "**I beheld**

to signify "my Fathers," though, according to the strict derivation, הוֹרִי would rather signify "those that *conceived* me" than "those that *begat* me." This interpretation was however established before the days of the Targum Onkelos.

If then the *Mountains* signify the Fathers, the Midrash Tanchuma argues that "*the great mountain*" (הַר הַגָּדוֹל) must signify one who is greater than the Fathers.

<sup>1</sup> The three-fold mention, "*exalted...lifted up...high*" implies the highest possible exaltation. Messiah therefore, to whom all three are applied, must be greater than those to whom only one of these terms is applied.

<sup>2</sup> The whole genealogy of the house of David, as recorded in 1 Chron. iii. ends in "Anani, seven." To the mystical Jewish mind seeking everywhere the signs of the Messiah, this name, coupled with the sacred number *seven*, must from early times have received attention. The Targum (see MS. Ee. in Cambridge University Library) translates it "Messiah." Rashi, too, distinctly says, "this is Messiah," and quotes Dan. vii. This impression gained strength from the evidently Messianic passage Zech. iv. 10, which ends "Zerubbabel, seven." Therefore, placing these two passages together, the Tanchuma argues that "Anani, seven" and "Zerubbabel, seven" must both refer to the Messiah ben David. This interpretation is therefore independent of Dan. vii., but it was doubtless materially strengthened by the early interpretation of that passage (see T. B. *Sanhed.* 96<sup>b</sup>, where Bar Naphle

## in the visions of the night, and lo! with the clouds

(μεφελ) is used as a name of King Messiah) which is so important in its bearing on the New Testament, that we must consider it somewhat in detail.

The title "Son of Man," as applied to an individual, is first used of the Prophet Ezekiel, to whom it is applied about ninety times.

Why was this title, which before was only used of man as a *human being*, specially applied to Ezekiel?

Kimchi's note on Ezek. ii. 1 supplies, I believe, the correct answer. He says:—

"The commentators have explained that he is called *Ben Adam* (son of man) that he might not grow proud and reckon himself as one of the Angels, because he had seen this wonderful (lit. great) vision. But my own opinion is, that because he had seen 'the face of a man' in the Vision of God (*Merkavah*), God made known to him that he is good and acceptable in His sight, inasmuch as he is a man (lit. *son of man*) and not 'a lion' (lit. *son of a lion*) and not 'an ox' (lit. *son of*, &c.) and not 'an eagle' (*son of*, &c.), even as we have explained above. Therefore Jonathan targumizes it by *bar Adam*, and not by *bar Enasha* (בר אנשא); and though he targumizes פני אדם (the face of a man) by אפי אנשא (see chap. i. 10), he only does so for an anthropomorphic reason."

These words of Kimchi's are very suggestive.—For Ezekiel had seen the four Living-Creatures (חיות) that represented the Universality of God's Providence, and from the first had recognized in that Vision of God, though vaguely, the Humanity that underlay the form (see ch. i. 5, "this was their appearance, they had the semblance of a man"). Looking closer into this awful Activity of Providence he saw the traces of a kindly (see T. B. *P'sachim* 119\*) Human hand (v. 8, "And the hands of a man were under their wings"). Thus emboldened he raised his eyes to behold the Face. And lo! though there were other faces, of a lion, ox and eagle, yet the face that was *turned to him* (see the Hebrew, v. 10) was "the face of a Man." What wonder then, if, at the end of the Vision, he sees, even upon the Throne of God, "the semblance of the likeness of a Man" (v. 26).

Now before we pass on to consider the effect of this Vision upon the Vision of Daniel vii., it will be well to notice that in the four instances above quoted where Ezekiel sees God, if one may so say, under human form (vv. 5, 8, 10, 26), the Targum has translated *Adam* by אינשא (*sic*, in the *definite state*, or, as we may say, with *def. article*), but wherever Ezekiel himself is called "Son of Man," the Targum reads for *ben Adam* simply *bar Adam*.

This Vision of God in human form, coupled with the ascendancy (if I may so say) of the *Man* over the *Living Creatures*, must have deeply impressed Ezekiel: and when God called him "Son of Man," he must have felt that lowly name to be full of promise for himself and his nation. Indeed he never ventures to apply that name *Adam* to himself; it is God's name for the Prophet, and in one remarkable passage it is applied by God to the Nation:

"And ye, My flock, the flock of My pasture, are Adam (אדם);  
I am your God, saith the Lord God" (Ezek. xxxiv. 31).

(אָנִי, *Anani*) of heaven" (Dan. vii. 13). Why should this

The Talmudic interpretation of this passage is very interesting, and we shall have occasion to refer to it when we come to discuss the omission of the *def. article* from the name "Son of Man" in the Vision of Daniel.

The Vision in Daniel (chap. vii.) is manifestly founded upon that of Ezekiel. As, in Ezekiel, we have seen the *Adam* (Man) and the *Chaiyoth* ("living creatures"), so in Daniel we find *Man* and the *Chaiyoth*. And though, in Daniel, the *Chaiyoth* have become *fierce beasts*, it is only because they represent the inscrutable dealings of God in the power given to the fierce *World-Empires* over Israel.

As, in Ezekiel, the *Man*, dimly seen at first in the *Merkavah*, comes out more and more clearly in his ascendancy over the *Chaiyoth*, till at last he is seen seated upon the very Throne, so too in Daniel we find the *Chaiyoth* have their power taken away (v. 12) while the *Man* (the Coming One) obtaining dominion over them all, draws near even unto the Throne:—"lo, with the clouds of heaven one like a man (*lit. son of man*) coming! and he reacheth even to the Ancient of days, and they presented him before Him, &c."

As, in Ezekiel, too, we have seen that *Adam*, *Man*, was recognized as a name for God's People, so too we find (verse 22) that Daniel understood "Son of Man" (בֶּן אָדָם) to signify "the Saints of the Most High" who should possess the kingdom.

The Christian may go further and say that, as in Ezekiel, *Adam* was only applicable to Israel because it had its counterpart in the *Merkavah*, or Divine Nature, so too the "*Man*" in Daniel is only represented by "the Saints of the Most High," because there is in the Divine Nature itself One who sums up all human sanctity and perfection.

It will thus be seen that the Christian interpretation of the passage in Daniel stands on quite other grounds than the use or omission of the *def. article* in the title "Son of Man."

Indeed it would be impossible accurately to translate *ὁ υἱὸς τοῦ ἀνθρώπου* into Hebrew or Chaldee; for though בֶּן הָאָדָם, or בֶּר אִנְשָׁא, might, as far as Grammar is concerned, point to an individual, yet, if we consider the usage of the words, it would be more natural to translate them "*Man*," in the sense of *Mankind* (cf. Targ. on Ps. viii. 5).

Every Hebrew scholar knows that הָאָדָם frequently signifies *Man* in the sense of *Mankind*; but אָדָם, without the *def. article*, is often used in a very similar sense as a noun of multitude, e.g. "man and beast," "a multitude of men," &c., the difference between them being that whereas בְּנֵי אָדָם would signify "men," אָדָם would comprehend the whole human race.

According to Mishnah-writers אָדָם applies to Israel and not to the Gentiles, because it is said "Ye are Adam" (Ezek. xxxiv. 31).

But הָאָדָם on the other hand, they say, applies to the Gentiles. See T. B. *Yevamoth* 61<sup>a</sup>, *Bava M'tzia* 114<sup>b</sup>, *Karêthoth* 6<sup>b</sup>. Certainly there is a passage in Jeremiah which would seem to bear them out in this view. See Jeremiah xxxii. 26, "...both in Israel and in mankind" (וּבְיִשְׂרָאֵל וּבָאָדָם).

“seven” (1 Chron. iii. 24) be written with respect to the

If from Hebrew we turn to Chaldee the case remains much the same. *אנש* without the article is sometimes used for *man* or *men*, as e.g. Ezra iv. 11 *עבריך אנש עבר נהרה* “thy servants *the men* beyond the river.” But when written thus *אנשא*, in the definite state it signifies *man* in the sense of *mankind*, e.g. Dan. vii. 8, “eyes like the eyes of man” (i.e. human eyes) (*כעיני אנשא*); Dan. iv. 32, “they shall drive thee from men (*אנשא*)”—where the def. state implies that the king would *no longer be human*.

It was then probably with the view of avoiding still further any semblance of anthropomorphism that the Targum on Ezek. i. uniformly translated *אָרָם*, as seen in the *Merkavah*, by *אינשא* (vv. 5, 8, 10, 26). This is most remarkable in the 26th verse, where on the “similitude of the throne” the prophet sees “the similitude of the aspect of a man (*אָרָם*),” which the Targum virtually alters, by the *def. state*, into “the similitude of the aspect of Humanity (*אינשא*).” No one could possibly suppose that the Targum here intended to imply “*the Man*,” in the sense of an individual.

The Vision of Daniel vii. was from very early times interpreted in a Messianic sense; but it is a singular fact, that though, as we have seen, Bar Naphle (*βεφέλη*) and Anani were used as names of the Messiah, yet there is no evidence that the more obvious name “Son of Man” was ever so applied. The only seeming instance to the contrary is in the Book of Henoch, ch. xlv. 1—3 (Abp. Lawr. translation):

“Then I beheld the Ancient of Days whose head was white like wool, and with Him Another, whose countenance resembled that of man. His countenance was full of grace, like one of the Holy Angels. Then I enquired of one of the Angels who went with me, and who shewed me every secret thing, concerning this Son of Man; who He was; whence He was; and why He accompanied the Ancient of days. He answered and said to me; This is the son of man to whom righteousness belongs; with whom righteousness has dwelt, and *who will reveal all the treasures of that which is concealed, &c.*”

These last words distinctly point to the Midrashic interpretation of Dan. ii. 22, “He revealeth the deep and secret things; he knoweth what is in the darkness, and the Light (*Nehora*) dwelleth with Him;” upon which the *B'rashith Rabbah* comments as follows:—

“*Nehora* (the Light), this is King Messiah.”

I think it therefore probable that the above passage from the Book of Henoch was intended to refer to a personal Messiah, and that the name Son of Man was recognized *amongst a certain School* as a Messianic title before the coming of Christ. This however is very uncertain since it depends entirely upon the date of the above-mentioned passage in Henoch.

I cannot however admit the force of the argument that *the name “The Son of Man” must have been new in the New Testament, because Christ, who avoided the name Messiah, would not have been likely to style Himself by a recognized title.* For, in the first place, the Messianic Names or Titles were very numerous, each School adopting its own (see T. B. *Sanhed.* 96), and probably these names were little known beyond the School that originated them. And secondly, the argument depends upon the enormous assumption that Christ spoke Greek. For, if instead of *ὁ υἱὸς τοῦ ἀνθρώπου*,

Messiah? Because it is said, "Who hath despised the day of small things? for they shall rejoice, and shall see the Lead stone in the hand of Zerubbabel seven" (Zech. iv. 10). Therefore it is said, "Who art thou? The great Mountain? Before Zerubbabel—in equity" (למיִשׁוֹר):—this is he of whom it is written, "He shall judge the poor in righteousness, and convince in equity (במיִשׁוֹר), &c." (Is. xi. 4.)

### 7 "And he shall bring out the head-stone."

This is the Stone<sup>1</sup> of Jacob, as it is said, "And Jacob arose in the morning, and took the stone" (Gen. xxviii. 18), and so too Daniel says, "I beheld, until a stone loosened itself" (Dan. ii. 34).<sup>2</sup>

we read בַּר נִשָּׂא or בַּר נִשָּׂא (see Targum on Ps. viii.), or בַּר אֱנִישָׁא, or בַּר אֱנִישָׁא, the whole force of the objection is gone, since the title being as lowly as that of Ezekiel could give no offence to the weakest, whilst to the initiated its true meaning would only be seen in the *Merkavah*.

When, however, the words of Christ came to be written in Greek their deeper meaning had been long understood, consequently it would have been impossible to have translated the Aramaic title in any other way than by ὁ υἱὸς τοῦ ἀνθρώπου.

*The Name then is derived from the Vision of God (Merkavah) in Ezekiel chap. i., especially verse 26 (compare Targum), and though the special form in which Daniel applied this Vision has supplied much of the imagery which surrounds the Name in the New Testament, still the "Throne of Glory" (cf. Ezek. i. 26) alone explains the Name and was ever present to the mind of Christ—"When the Son of Man shall come in His Glory, and all the angels with Him, then shall He sit upon the Throne of His Glory" (Matt. xxv. 31, 32).*

On the influence of the passage in Daniel respecting the sudden appearance of the Son of Man in Heaven see *Appendix A*.

<sup>1</sup> *The Stone of Jacob.* In Genesis xxviii. 11, we read that Jacob "took of the stones of the place and set (them) up for his pillow," but in the 18th verse the word "stone" is in the singular—"And he took the stone which he had put for his pillow..." This seeming contradiction is accounted for in the Targum "Jonathan" by a miracle, "the four stones which Jacob had set for his pillow he found in the morning had become one stone." See also *B'rashith Rabbah*, 68, where there is a discussion as to whether the stones were twelve in number or three or two. The Stone of Jacob (or "Stone of Israel," Gen. xlix.) seems to have been identified with the stones in the Breast-plate (Exod. xxxix.), for, on the words "thence is the Shepherd the Stone of Israel" (Gen. xlix.) the Targum "Jonathan" reads, "And thence he became worthy to be a Ruler and to be united in the engraving of the Names upon the Stones of Israel."

<sup>2</sup> The point of the quotation is in the verse which follows:—"And the

10 "For who hath despised (or spoiled) the day? Small things (or Smallness)."

Rabbi Elazar said, What hath caused the righteous to **spoil** their table (i.e. to lose part of their reward) in the Time to come? The **smallness** (viz. of *faith*) that was in them, that they could not trust the Holy One, blessed be He. T. B. Sotah 48<sup>b</sup>.

(But) Rava<sup>1</sup> said, These are the **little children** of wicked Israelites who **spoil** (i.e. deprive of its sting) the judgment on their fathers in the Time to come.

They (i.e. the children) say before Him, O Lord of the Universe, seeing that Thou art (now) about to exact punishment of them (i.e. of our fathers), why shouldst Thou have smitten their teeth through us<sup>2</sup>? (read **בנו** for **בם** in Talmud text).

There is a tradition (Tosefta) that R. Eliezer<sup>3</sup> the Elder This passage occurs before the preceding one in the Talmud. stone that smote the image *became a great mountain* and filled the whole earth." These words are quoted in the text of the Tanchuma. The Tanchuma gives another reason for connecting *Messiah* with *Mountain*, because He "comes by the way of the mountains; as it is said, 'How beautiful upon the mountains, &c.' (Is. lii. 7)."

<sup>1</sup> Rava (born A.D. 299, died 352) was a learned and wealthy teacher at Machuza in Babylonia, but he belonged to a degenerate age, and Machuza bore a bad name even in Babylonia for pride, luxury and corruption.

If Graetz is to be trusted Rava would seem to have cared more for his own popularity than for the morality of his people. He was hard and not always honest in his dealings, but as a Lecturer he was decidedly popular. I cannot think, however, that Graetz has done him justice. The words in which he addressed his own congregation (see p. 73) are scarcely those of a man who courted popularity.

<sup>2</sup> The meaning is not quite clear in the Yalkut, but if we turn to the text of the Talmud the sense seems to be as follows:—Our fathers sinned, the consequences fell upon us and they suffered in seeing our sufferings—Wilt Thou not then now forgive them? God Himself tells us that the six score thousand infants in Nineveh were a mute appeal to Him for mercy on their fathers (Jonah iv. 11).

<sup>3</sup> Eliezer ben Horkanos, more commonly called R. Eliezer, was a Mishnah-teacher who lived in the First Century. He was related to the Princely House having married Imma Shalom the sister of the Patriarch Rabban Gam'liel II.

R. Eliezer, though he was a man of great originality, objected to the development of the Traditions, and could never be induced to give a

used to say, Any one who has a morsel in his basket and says, What shall I eat to-morrow? is nothing less than one of the men of little faith.

decision unless he had heard it directly from his teachers. After the destruction of Jerusalem he went with the Sanhedrin to Jamnia, where however he was excommunicated because he would not conform his views to the opinion of the majority.

The sentence was imposed by his own brother-in-law Rabban Gam'liel, and when all shrank from making it known to him, his favourite scholar R. Akiva undertook the office, and performed it with the greatest respect and consideration. R. Eliezer then left Jamnia and betook himself to Lydda and Caesarea; at this latter place he was thrown in contact with many Jewish Christians, especially with one James (Jacob) who had been a disciple of Jesus, and whose teaching was approved by R. Eliezer. Eliezer himself was suspected of being a Christian and was obliged to clear himself by a formal denial in the Law Courts. After R. Eliezer's death a reaction set in in his favour. R. Joshua who, with R. Akiva, had come to visit him in his last illness, kissed the dead body and removed the Excommunication. R. Akiva pronounced the funeral oration.

Though R. Eliezer was never a Christian yet the whole bent of his mind and the circumstances in which he was placed laid him peculiarly open to Christian influences.

It was through men like R. Eliezer that Judaism was unconsciously leavened by Christianity.

In his teaching he ever strove to lighten the burden of the traditions. Many of his sayings, besides the one in our text, remind us of the New Testament; e.g.

"Let the honour of thy friend be as dear to thee as thine own."

(*Avoth* II.)

The following short Prayer which R. Eliezer composed for use on a journey is moulded on the pattern of the Lord's Prayer.

"Do Thou Thy will in heaven above, and give peace to him that feareth Thee on earth, and do what is good in Thine eyes. Blessed be Thou O Lord that hearest prayer."

(T. B. *Berakoth* 29<sup>b</sup>.)

"There is a tradition (Boraitha) that R. Eliezer used to say, The souls of the Righteous are treasured up beneath the Throne of Glory" (cf. Rev. vi. 9).

(T. B. *Shabbath* 152<sup>b</sup>.)

R. Eliezer saw, even in God's anger, love disguised, and as an instance he maintains that

"The Holy One, blessed be He, only led Israel into captivity among the nations in order that converts might in addition be gathered in—As it is said, 'I will sow you for Myself in the earth' (Hos. ii.)—But a man only sows a bushel in order to gather in ever so many quarters."

(T. B. *P'sachim* 87<sup>b</sup>.)

R. Eliezer was a friend of the Jewish proselyte Aquila (or Onkelos), and was one of the three Teachers before whom Aquila laid his new translation of the Holy Scriptures into Greek. R. Eliezer is the *reputed* author of the *Pirkay R. Eliezer*.



14 "These are the two sons of oil that stand (or *remain*) by the Lord of the whole earth."

Rabbi Judah said, This refers to Aaron and David, who were anointed in this world, and have no need to be anointed <sup>Torath Kohanim (or Sifrâ), Tzar, Perek 18.</sup> (lit. to anoint) in the Time<sup>1</sup> to come (i.e. in the days of the Messiah); as it is said;—"This is the Anointing of Aaron"<sup>2</sup> (Lev. vii. 35).

2 "And he said to me, What seest thou? And I said, I see a flying roll." Zech. ch. v.

What means this flying (עֹפֵר)? Floating; as thou sayest, "And there flew (וַיָּעֵף) unto me one of the Seraphim" (Is. vi. 6).

Rabbi Abbuhu<sup>3</sup> said, Even if it had been the skin of an

<sup>1</sup> According to the Talmud, anointing was not practised in the case of Kings, unless there was a break in the succession, or a disputed title to the throne. (See T. B. *Karêthoth* 5<sup>b</sup>.)

The argument in the text turns upon the word "*stand*" or "*remain*", as though he said, "These are two anointed ones who remain..." i.e. their kingly and priestly office is undisputed and eternal.

We may here remark that the expression עתיד לבוא "The Time to come" is almost always used of the Messianic Age, whereas the עולם הבא "The world to come" mostly denotes the Age which lies beyond the general Resurrection.

<sup>2</sup> In that the Scripture says, "This is the anointing of Aaron and the anointing of his sons," the inference is naturally drawn that the anointing of the priesthood was once for all.

As with the Kings so with the Priests, *anointing* denotes a change in the order: When then God promised a Messiah (an Anointed One) He indicated by the very name a change in the Priesthood (compare also Hebrews vii.)

<sup>3</sup> R. Abbuhu (or Abbahu) (A.D. 279—320 about) was a wealthy and accomplished Agada-teacher. He lived at Caesarea and enjoyed the friendship of the Roman Proconsul; so great indeed was his popularity that "the ladies of Caesar's household" used to greet him with a song as he returned from his lectures (see T. B. *Sanhed.* 14<sup>a</sup>). He was reproved by one of his colleagues for teaching his daughter Greek, but justified himself by solemnly declaring that his own teacher, R. Yochanan, had permitted it. As a justification of R. Abbuhu's Greek studies the verse was quoted, "It is good that thou should'st take hold of this (i.e. Jewish studies); yea also from this other (i.e. Greek learning) not withdraw thine hand; for he that feareth God shall come forth of them all" (Eccles. vii. 18) (see Midrash Koheleth on the verse).

R. Abbuhu was much involved in controversy with the Jewish Christians (the so-called *Minim*).

Elephant or the skin of a Camel, it would not have been of such a size as this, and thou sayest thus;—

3 “This is the curse that goeth forth over the face of the whole earth.”

From the Temple it was that it came forth, from the porch of the Temple, for we have learnt in the Mishnah that

He endeavoured to prove from the verse “I am the First and I am the Last and beside Me there is no God” (Is. xlv. 6) that there could be no Father and no Son in the Godhead (*Sh'moth Rabbah* 29).

On another occasion a Jewish Christian, who probably intended to argue with R. Abbuhu respecting the Ascension of Christ, maintained that Enoch had gone to Heaven without dying because it is written, “Enoch walked with God and was not, for God *took* (לקח) him,” and it is *also* written, “God will *take* away thy Master from thy head to-day,”—where the same word (לקח) “take” is known to signify Ascension into Heaven. But R. Abbuhu met the argument by quoting the verse “Behold I *take* from thee the desire of thine eyes, &c.” (Ezek. xxiv. 16) where (לקח) “take” is used respecting the death of Ezekiel’s wife. I think we must confess that the answer was at least as good as the argument.

R. Abbuhu endeavoured to found an argument against Christianity from the words of the verse (Numbers xxiii. 19):

לא איש אל ויכזב  
ובן אדם ויתנחם  
ההוא אמר ולא יעשה  
ודבר ולא יקימנה

R. Abbuhu of course knew that the *literal* meaning of these words is,

“God is not a man that He should lie,  
Or a son of man that He should repent;  
Hath He promised and shall He not perform?  
Or hath He spoken and shall not make it good?”

but, in accordance with the custom of his time, he felt himself justified in seeking for a secondary meaning, and, since his object was to attack Christianity he changes the words thus;—

“If a man shall say unto you “I am God,” he is a “liar”, “I am the Son of Man (בן אדם)”—his end will be “to repent of it,” “I ascend to Heaven”—“Such an one *says* but he cannot perform it” (ההוא אמר ולא יעשה).’  
(*Yerushalmi Taaniyoth* ii. 1.)

The above passage is also interesting as shewing that an accomplished Greek scholar like R. Abbuhu regarded בן אדם as the equivalent to *ὁ υἱὸς τοῦ ἀνθρώπου* of the Gospels, and though it would not be fair to press this argument too far yet I think it may be said to confirm what I have endeavoured to establish on other grounds respecting the origin of the title “The Son of Man” (see page 19, in note).

the porch of the Temple was 40 cubits in length and 20 cubits in breadth<sup>1</sup>.

Rabbi Ibo said, Why do they administer an oath to a man on the Book of the Law and bring before him inflated skins? It is as if to say, But yesterday (this) skin was filled with sinews and bones, and now it is utterly empty; so (then) he that causes his neighbour to swear falsely, his end will be to come forth empty of all this (money). Rabbi Isi said (If it be) to a *falsehood*. Rabbi Jonah said, Even if it be to a *truth*. R. Yannai was sitting and expounding that saying of Rabbi Jonah's. He quoted Rabbi Simon as saying, Men must not impose an oath on him that is suspected of perjury, nor must they administer the oath to him who runs after the oath (i.e. who is very anxious to take it).

There is a story of a certain man who lent a hundred pence to Bar-Temalyon. He went and asked them back from him. He (i.e. the debtor) said to him, That which thou didst commit to me, I have given (back) in thy hand. He said to him, Swear to it. What did Bar-Temalyon do? He took a cane and hollowed it out and put those hundred pence in it and began to lean himself upon it. He said to him, Take this cane in thine hand whilst I swear to thee. When they arrived at the Synagogue he said, That which thou didst commit to my hand I have given back into thine hand. Seeing that that cane was heavy, he took it and threw it to the ground: those hundred pence began rolling out, and he commenced picking them up. (The other) said to him, Pick up, pick up;—for indeed thou dost but gather that which is thine own.

There is a story of a certain woman who went to bake at a neighbour's house, and three pence were tied up in her clothes; she took them and put them in the towel (sudarium), and they got mixed up in the paste. She baked her loaf and went away. Her husband said to her, Give me the three pence. She went and asked them of her neighbour—she said, Perchance you may have seen those pence? Now that

<sup>1</sup> For Zechariah said that the "length of the roll was twenty cubits, and the breadth thereof ten cubits."

neighbour had three sons; She said, May that woman (meaning herself) bury a son if she knows of them. Now her sins brought it about that she did bury him. She (i.e. the other woman) said, If she had not been (rightly) suspected of them, she would not have buried him—She went and said to her, Have you seen those pence? She replied, May that woman bury another son if she knows of them. Her sins brought it about that she did bury him. Once more she said to her, Have you found those three pence? She replied, May that woman bury her third son if she knows about them. Her sins brought it about that she did bury him. Her (i.e. the other woman's) husband said to her, Art thou not going to comfort thy neighbour? She took<sup>1</sup> two cakes and went to comfort her. When they cut the loaves, those three pence fell out. Hence what the folk say, Whether innocent or guilty, never have recourse to an oath. (Cf. Matt. v. 34; James v. 12.)

### HINT 572.

4 "I have brought it forth, saith the Eternal, and it shall enter into the house of the thief..."

Midrash  
Tanchuma,  
on the words  
"This shall be  
the law of the  
Leper."

Would that our teacher would teach us the number of things for which plagues (i.e. of leprosy) come.

Our Rabbis have learnt (or taught) that on eleven things plagues come;—

These are they:—on Idolatry, on Profanation of the Sacred Name, on Incest (or Lewdness), on Theft, on Slander, on False witness, and because of a Judge that perverts judgment, and on Vain swearing, and on one that Enters on a province that does not belong to him, and on one that Devises lying devices, and on him that Sets enmity betwixt brethren, and some (also) say even for Envy; and you may expound them all (i.e. give biblical proofs).

(1st), "On Idolatry." How do you prove it? Because it is said, "**And Moses saw the people that it was disor-**

<sup>1</sup> Mourners were not allowed to cook for themselves.

dered (or wild) (פֶּרֶעַ) (Ex. xxxii. 25). Now this word (פֶּרֶעַ) means nothing else than "leprosy," as it is said, "And the leper in whom the plague is, his garments shall be rent, and his head shall be disordered (פֶּרֶעַ)" (Lev. xiii. 45).<sup>1</sup>

And "On the profanation of the Sacred Name"? From (the case of) Goliath when he said, "Choose ye out for yourselves a Man (אִישׁ) and let him come down to me" (1 Sam. xvii. 8). Now "a man" (אִישׁ) means none other than the Holy One, blessed be He, as it is said, "The Lord is a Man (אִישׁ) of war" (Exod. xv. 3). What is written (of this Goliath)? "This very day the Lord shall shut thee up into my hand" (1 Sam. xvii. 46). But it is (also) written (of the leper), "And the priest shall shut him up" (Lev. xiii. 5).

"On incest" (or "fornication")? Whence (can you prove that)? Because it is said, "Because the daughters of Zion are lofty . . . the Lord shall smite with scab (שִׁפְחָה) the scalp of the daughters of Zion" (Is. iii. 17). But it is (also) written, "And for a rising and for a scab (שִׁפְחָה) and for the burning sore" (Lev. xiv. 56).

And "On theft" and "false swearing"? Because it is written, "I bring it forth, saith the Eternal, and it shall enter into the house of the thief and into the house of him that sweareth falsely by My Name, &c." (Zech. v. 4). And what is this which destroys "the house and its timber and its stones"? This is the plague of Leprosy, as it is said, "And he shall break down the house [and its stones and its timber]" (Lev. xiv. 45).

And "On slander"? Whence (can you prove it)? Be-

<sup>1</sup> Our English Version has translated the passage in Ex. xxxii. 25 thus:—"And when Moses saw that the people was naked...;"—but the word פֶּרֶעַ signifies rather "effrenatum esse;" LXX. διεσκέδασται:—and though it is possible that it *may* have acquired the sense of *naked*, "a solvendis vestibus" (Gesen.), yet we are certainly not justified in thus adding to Aaron's sin when the primary signification of the word is at least equally probable.

cause it is said, **"This shall be the law of the Leper<sup>1</sup>"** (Levit. xiv. 2).

Thus thou findest in the case of Miriam that she was taken<sup>2</sup> with leprosy.

And "On false witness"? Because the Israelites gave false witness against the Holy One, blessed be He, and said, **"These be thy gods, O Israel . . ."** (Exod. xxxii. 8). And then it is written, **that it (i.e. the People) was disordered (פרוע)**" (Exod. xxxii. 25).

And "On a judge that perverts judgment"? Because it is said, **"Therefore as the tongue of fire consumeth the stubble<sup>3</sup>** [their root shall be as rottenness, and their blossom shall go up as dust" (Is. v. 24)]. This is *Leprosy*, for it is said, **"... the leprosy shall blossom out"** (Lev. xiii. 12).

And "On<sup>4</sup> one that enters on a province that is not his own"? From (the case of) Uzziah (see 2 Chron. xxvi. 19).

<sup>1</sup> Read "M'tzora," "leper," as if it were a contraction of Motzè (shēm) ra, "that publisheth a slander."

<sup>2</sup> Because she had published a slander against Moses. According to the Jewish interpreters there is a distinct warning on this point in Deut. xxiv. 8, 9.—They translate as follows;—"Beware of the plague of leprosy..... Remember what the Eternal thy God did to Miriam in the way, as ye were coming forth from Egypt." But this would seem to me to require הַשְׁמָרָה; I therefore prefer to read, with the English Version, "Take heed in the plague of leprosy to observe, &c."

<sup>3</sup> The words in square brackets are not given in the Yalkut, though the argument turns wholly upon them. The reader is supposed to be so familiar with the whole text of the Bible, that where two or three words are given, he must be able to supply the context. If then we turn to the context (Is. v. 23) we shall see that this curse is pronounced against those who "justify the wicked for reward, &c." and therefore the passage applies to the case of "a judge that perverts judgment."

<sup>4</sup> "On one that enters on a province that is not his own." The Jews from very early times have given a truly spiritual interpretation to the command "Thou shalt not remove thy neighbour's landmark" (Deut. xix. 14 and Prov. xxii. 28), which they understand as a command from God not to enter upon another man's sphere of labour. It was doubtless in consequence of St Paul's Rabbinic training that he made it a point of honour "to preach, not where Christ was named, that he might not build on the foundation of another" (Romans xv. 20).—Compare the well-known saying of Hillel, "In the place where there are no men there do thou strive to be the man" (Pirkè Aroth). Also T. B. Berakoth 63<sup>a</sup>.

And "On one that sets strife betwixt brethren"? From Pharaoh:—Because it is said, "**And the Eternal plagued Pharaoh**" (Gen. xii. 17).

And "On an evil eye"<sup>1</sup>? Whence (can you prove it)? Rabbi Yitzchak said, When the eye of a man is grudging (lit. *narrow*) a man comes to him and says to him, Lend me thine axe: And he says, I have not got one:—And the Holy One, blessed be He, smites him with Leprosy. And it is written, "**And the priest shall command, and they shall turn the house upside down**" (Lev. xiv. 36) and sweep out its vessels and it becomes exposed. And so (too) it says; "**The increase of his house shall become exposed, flowing away in the day of His anger**" (Job xx. 28).

And some say even "On proud men." From the case of Naaman.

And "On one that speaks a word against his fellow." Because it is written, "**But they will not believe me**" (Exod. iv. 1). And what answer did he receive? "**Put now thy hand into thy bosom**"<sup>2</sup> (Exod. iv. 6).

### HINT 573.

Our Rabbis have learned by tradition that it too (i.e. the T.B. Sh'vuoth oath required by the judges in a suspected case) may be pronounced in any language<sup>3</sup>.<sup>38b</sup>

[This that follows is the warning given to the man before the oath is imposed.]

One says, Know thou that the whole world shook with fear when the Holy One, blessed be He, spake on Sinai (the

<sup>1</sup> "On an evil eye"—Here again the *proof*, though not specially mentioned, is probably founded upon the similarity of the names *Tzar-aïn* ("evil of eye") and *Tzaraeth* ("leprosy").

<sup>2</sup> The leprosy of Moses is here supposed to have been the direct consequence of the charge that he brought against his People.

<sup>3</sup> The discussion in the Talmud is on certain things which may only be pronounced in the sacred Language.

words), "Thou shalt not take up the Name of the Eternal thy God [in vain]" (Exod. xx. 7).

And with respect to all the other transgressions which are mentioned in the Law, it is said, "And He clears<sup>1</sup>," but with respect to this<sup>2</sup>, "He will not clear" (Exod. xx. 7).

And for all the other transgressions [in the Law] vengeance is taken on the man himself; but, in this case, it is

<sup>1</sup> "And he clears"—Perhaps it will be asked, Where does the Scripture say this? The answer is that this doctrine depends on an old Jewish traditional interpretation of the Thirteen Middoth, or Attributes of God, mentioned in Exod. xxxiv. 6 and 7: we there read

נִשָּׂא עֵינַי וְפָשַׁע וְחַטָּאָה  
וְנִקָּה לֹא יִנָּקֶה

From the first clause the Jews maintain that God's method of "forgiving" (נִשָּׂא) "iniquity and transgression and sin" consists, not in letting a man off from the consequences of his actions, but, in *lifting up* (נִשָּׂא) the punishment (עֵינַי) so that it might not fall with a crushing weight upon the sinner.

The second clause then becomes clear,—"*And he will by no means acquit.*" Here again the words admit of a D'rash or additional interpretation, for they may, consistently with the literal meaning, be taken thus; "And He clears (but) He does not clear," i.e. He *clears* the sinner from his sin, but in such a merciful way as not to *clear* him out of life (For this use of נִקָּה, see Zech. v. 3); or again, He *clears* by forgiveness, but He does *not clear* by neglecting to punish. That this interpretation is, in the main, the right one, may be seen from Numb. xiv. 17—23, where the whole argument turns upon the fact that *forgiveness* does not consist in *letting off*.

We have also an interesting comment in Jeremiah xxx. 11, "For I am with thee, saith the Eternal, to help thee; when I make a full end of all the heathen, whither I have scattered you, yet of thee I will not make a full end, but I will chastise thee with judgement and will by no means acquit thee" (וְנִקָּה לֹא אֲנִיקֶה). Nahum also tells us (i. 3) that though the Eternal is "long-suffering" because of His strength, yet "*He never acquits*" (וְנִקָּה לֹא יִנָּקֶה).

There can, I think, be no doubt that this is the right interpretation, and, if so, the Jews are justified in saying that *God clears and yet He does not clear*—He *clears*,—in that He forgives sin;—He does *not clear*,—in that the consequences of wrong-doing sooner or later, always follow. In other words, punishment is the means of forgiveness.

The above-mentioned passage in Exodus, containing the Thirteen Attributes of God, is appointed in the Jewish Prayer-Book to be recited on the Great Festivals; but the Jews always stop short at the word וְנִקָּה, i.e. "*And He clears.*" This is the tradition to which our text refers when it states that of all the transgressions mentioned in the Law it is written "And He clears."

<sup>2</sup> The sin against God's Name, i.e. His Nature, is the sin against the Holy Ghost.



on the man himself and on his kindred :—As it is said, **“Permit not thy mouth to bring guilt upon thy flesh”** (Eccles. v. 6). Now a man’s *Flesh* signifies *his kindred*; As it is said,—**“And hide not thyself from thine own flesh,”** (Is. lviii. 7).

And for all the (other) transgressions (mentioned) in the Law, vengeance is taken of the man himself, but in this case, vengeance is taken of him and of the whole world; As it is said;—**“Swearing and lying, &c. . . .”** and it goes on to say, **“therefore the Earth mourneth, and all the dwellers therein languish”** (Hos. iv. 3).

Also, for all the (other) transgressions in the Law, if a man has (any) merit they (i.e. God and the Angels) suspend judgment upon him for two and three generations<sup>1</sup>; but in this (other) case they exact vengeance from him immediately, As it is said, **“I bring” it forth, saith the Eternal**—i.e. *immediately*.

#### 4 **“And it shall enter into the house of the thief.”**

This means one that imposeth upon men (*lit.* that stealeth the thought of the creatures), when he (really) has no money owed him by his neighbour, and yet he accuses him, and induces him to take an oath.

#### 4 **“And into the house of him that sweareth falsely by My Name.”**

(This is to be taken) according to its natural meaning.

#### 4 **“And it shall dwell in the midst of his house and consume it with its timber and its stones.”**

Lo; here thou seest that things which fire and water had been powerless to destroy, a false oath destroys!

<sup>1</sup> See also *Pirke Avoth*, III. 25, where R. Akiva compares God to a broker who gives credit, but keeps the ledger open. Also T. B. *Kiddushim* 40<sup>a</sup> (quoted by Dr Taylor, *Sayings of the Jewish Fathers*, p. 73), “They give no credit in the case of the profanation of the Name.”

<sup>2</sup> *Lit.* “I have brought it forth.” The argument in the text depends upon this use of the *past tense*.

And if he say, I do not swear, they exempt him (from the oath<sup>1</sup>). But if he say, I do swear,—those that stand by say, “**Depart now from the tents of these wicked men, &c.**” (Numb. xvi. 26).

[See also Yalkut on Josh. *Hint* 18, as follows :—]

Pir'kay Rabbi  
Eliezer. Cap.  
xxxviii.

Rabbi Akīva says, that a *Charem* is an oath, and an oath is a *charem*; and every one that breaks an oath it is all the same as if he broke a *charem*, and he that breaks the *charem*, breaks the oath—and if any one knows of the matter and does not tell, the *charem* comes upon him, and consumes him, and his timber, and his stones; as it is said, (Zech. v. 4), “**And I will bring it forth, saith the Eternal; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My Name, and it shall lodge in the midst of his house, and consume it and its timber and its stones.**” If you want to understand the power of the *charem*, come and see from the case of Joshua the son of Nun, who devoted Jericho, and all that was therein, to the curse. Now Achan was there, and he saw the teraphim and the silver which they kept bringing before it (i.e. the image) and the garment that was spread out before it and a certain tongue of gold that was in its mouth, and he coveted them in his heart and took them and went and hid them in the midst of his tent; and on account of the trespass that he trespassed there died thirty-six [righteous] men. Then Joshua went and rent his garments, and fell upon his face to the earth before the Ark of the Covenant of the Eternal and sought repentance; and the Holy One, blessed be He, accepted him, and said to Joshua, “**The children of Israel have trespassed in the accursed thing**” (Josh. vii. 1), as it is said, “**Israel hath sinned**” (Josh. vii. 11). Joshua looked upon the twelve stones which were upon the High Priest (and) which corresponded to the twelve tribes; and the stone of each individual tribe that was working righteous-

<sup>1</sup> A man is not obliged to take an oath in a Jewish Court of Law. The teaching of Christ on this point (Matt. v. 33—37) is as definite as language can make it, and ought to be interpreted in the light of the old Jewish teaching; as indeed the early Fathers understood it.

ness emitted her light; and the stone of each tribe that was committing transgression dimmed her light;—And he saw that the stone of Judah was dimming her light and he knew that the tribe of Judah had trespassed in the accursed thing (*charem*). And he cast lots among them, and Achan was taken. And Joshua took Achan and the silver and the (purple) garment and the tongue and his sons and his daughters and all that he had and brought them to the valley of Achor.—But it is written, **“Fathers shall not be put to death for children, nor children for fathers”** (Deut. xxiv. 16).—But it was because they knew of the matter and did not tell—**“And he stoned them and burnt them”**—If stoning, why burning? and if burning, why stoning? But the *stoning* was because they knew of the matter and did not tell, the *burning*, because for his sake thirty six righteous men had been killed. But because he gave glory to the great name of the Holy One, blessed be He, he has a portion in the world to come. As it is said, **“The Eternal shall trouble thee this day”**—(i.e.) thou art (now) troubled but thou shalt not be troubled in the world to come. [End of quotation from Yalkut on Joshua.]

Rabbi Sh'mual son of Nachmani said;—The angels of destruction have no joints<sup>1</sup>, as it is said (of Satan), **“From roaming in the earth, and from walking up and down in it”** (Job ii. 2), but here (it is said), **“And it shall lodge in the midst of his house.”**

Pesikta Rab bathi, section 22, (fol. 45 Breslau Edition).

8 “And he said, This is wickedness.”

See Yalkut on Ezra, *Hint* 1071 quoting T. B. Yoma 69<sup>b</sup>.

9 “And I lifted up mine eyes, and I saw, and behold two women...”

Ten measures of Pride came down into the world, Elam received nine of them, and all the rest of the world (had) the (remaining) one.

T. B. Sanhed. 24<sup>a</sup>.

<sup>1</sup> The same expression is used of good angels in the Yerushalmi i. 1 אין להן קפיצין “they have no joints.” From this passage we see that the idea originated from Ezek. i. 7, where it is said of the Angels “and their feet were straight feet”; also in Daniel (vii. 16) the Angels are called קמייא “the Standers,” cf. העמדים in Zech. iii. 7. See also the מנחה גדולה on Ezek. i. :

What? Do you mean to say Pride did not descend upon Babylon? For surely it is written, "**And I lifted up mine eyes and I saw, and behold two women going forth . . . and I said unto the Angel that spake in me, Whither are these carrying the Ephah? And he said, To build for it a house in the land of Shinar**"?

And Rabbi Yochanan in the name of Rabbi Shimeon ben Yochai said, This (i.e. this vision of the two women) is *Hypocrisy* and *Pride* which descended upon Babylon; to Elam it came first and spread thither, even as it is expressly implied (in the words of the verse) "**To build for it a house**".

But surely my lord (*Mar*) says that the sign of Pride is Poverty? And Poverty was surely in Babylon?

What (then) is Poverty (here)? Poverty of Torah; as it is written, "**We have a little sister [and she has no breasts]**" (Song of Songs viii. 8). Rabbi Yochanan said, This is Elam, which attained the merit of learning, but not the merit of teaching<sup>2</sup>.

Zech. ch. vi. 1 "**And I lifted up mine eyes, and I saw, and lo four chariots**.....

Pesikta  
Rabbathi<sup>3</sup>.

2 In the first chariot red horses,"—

corresponding to the camp of Judah, of whom it is said, "**... eyes red with wine**" (Gen. xlix. 12). Of David (too) who sprang from Judah, it is said (that he was), "**ruddy, with beautiful eyes**" (1 Sam. xvi. 12).

2 "**And in the second chariot were black horses**,"—

corresponding to the camp of *Reuben* and *Symeon* who wrought a deed of **darkness**;—

<sup>1</sup> As it is said of the midwives that God "made them houses," i.e. increased them (Ex. i. 21).

<sup>2</sup> The text of the Yalkut differs here considerably from that of the Talmud. The passage is taken from the middle of a discussion in which the Palestinian Rabbis are depreciating the Babylonian Talmud; see below, page 62.

<sup>3</sup> This passage is not now found in Pesikta Rabbathi. Its preservation is due to the Yalkut.

*Reuben*,—in that he profaned his father's bed, &c. And it says, "**Then thou didst profane—to my bed he went up**" (Gen. xlix. 4).

*Simeon*,—(as it is said) "**Into their secret come not O my soul!**" (Gen. xlix. 6)—in the matter of *Zimri*.

3 "**And in the third chariot were white horses**";—

corresponding to *Ephraim*, *Benjamin* and *Manasses*, who were blessed with *choice fruits* (*megadim*); as it is said, "**Of the choicest products of the sun**" (Deut. xxxiii. 14). And the greater part of *choice fruits* (*megadim*) are *white*. And it says, "**Before Ephraim Benjamin and Manasses stir up Thy strength . . .**" (Ps. lxxx. 2).

3 "**And in the fourth chariot were horses spotted mighty ones**," (ברדים אמצים)—

corresponding to the camp of *Dan*, who were *strong* and *mighty*; as it is said, "**Dan is a lion's whelp**" (Deut. xxxiii. 24). And it is written, "**Let Dan be a serpent by the way side**" (Gen. xlix. 17). And the "**four chariots**" are (also)<sup>1</sup> those of the four World-Powers (lit. *kingdoms*) which correspond to the four bannered camps (of Israel), so that when they (i.e. Israel) do works that are not right, they fall these to those and this to that and God (thus) brings it about that they may fear before Him.

"**Red horses**"—This is the Kingdom of Babylon which shed much blood in Israel:—"Thou art that head of Gold" (Dan. ii. 38).

"**Black horses**"—This is the Kingdom of *Persia* and

<sup>1</sup> Having explained the "four chariots" with respect to *Israel*, he now proceeds to explain them with respect to the *World-Powers*; thus, for example, the "White horse" may signify either *victory* or *shame*. But these two interpretations are really one. In so far as Israel comes up to the ideal of the four camps of God, each colour is, as it were, a separate banner of victory; but when Israel, by sin, falls short of that ideal, each camp creates a camp of *Satans*.

The vision therefore is for all time—it represents the actual passing into the ideal.

*Media*;—"The second is like to a bear" (Dan. vii. 5)—since they *darkened* the face of Israel by the decrees of Haman.

"White horses"—This is the Kingdom of *Greece*—since they *made white* the face of Israel with reproaches and blasphemies.

"Horses spotted and powerful"—This is the fourth Kingdom,—since they decreed decrees of *ever so many*<sup>1</sup> colours different one from the other.

[And<sup>2</sup> the Camp of the Priests and Levites—with respect to these too (it was that) Zechariah saw; as it is said, "I saw the night, and behold a Man riding upon a Red horse, and he was staying among the myrtles" (Zech. i. 8).

"A Man"—This is "the Holy One, blessed be He," as it is said, "The Eternal is a *Man* of war."—"Red,"—because the Shekinah was resting between the two Cherubim<sup>3</sup>—and so it says, "My Beloved is White and Red" (Cant. v. 10).

"Among the myrtles"—These are *the saints*, as it is said,—"*Instead of the brier shall spring up the Myrtle*" (Is. lv. 13).—And the Angel that interpreted between the Shekinah and the Prophet corresponds to Moses and Aaron who interpreted<sup>4</sup> the Law to Israel. For it is said, "*And the*

<sup>1</sup> From this we see that the author of Pesikta Rabbathi understood the difficult word בְּרִירִים to signify "many-coloured" or "spotted."

<sup>2</sup> I have enclosed this passage in square brackets because it is here out of place, referring as it does to Zech. chap. i. and not to chap. vi.

<sup>3</sup> The Cherubim are the emblems not of mercy, but of wrath, they are as it were the storm-clouds of God's vengeance; when then the Shekinah is said to be resting between the two Cherubim, it implies that Mercy is resting upon *Punishment*; therefore also it is said of God that He is "*White*" (mercy) and "*Red*" (justice) (Cant. v. 10).

<sup>4</sup> See note on page 5.

<sup>5</sup> "*Who interpreted the Law*"—literally, "Who were the *Methorgemanim*..." The meaning is best illustrated by the following story;

"Rabbi Sh'muel bar Rav Yitzchak went to the Synagogue; He saw the Minister standing up and interpreting, and he had no man under him (as his Methorgeman). He said to him, This is forbidden—Even as it (the Law) was given by the hands of a Mediator (סֵרֶסוֹר) so are we bound to use it by the hands of a Mediator" (*Yerushalmi*, Megillah iv. 1).

Although Moses is never mentioned by the name of *Mediator* in the Old

Angel that spake in me said unto me";—And Moses too is called an **Angel**, as it is said, "**And He sent an Angel and brought us forth out of Egypt**" (Numb. xx. 16). And so too Aaron, "**For the Angel of the Eternal of Hosts is he**" (Mal. ii. 7).

"**And after him were horses, Red, Tawny, White**" (Zech. i. 8).

"**Red**"—corresponding to *the sons of Kohath*;—for their charge was of the *gilt* vessels, which are *red*, and their charge was of the Ark and the Candlestick and the Altars.

"**Tawny**" (*serukim*),—As thou sayest, "**Workers in tawny<sup>1</sup>(?) (serikoth) flax**" (Is. xix. 9)—These are the sons of Gershom, since the greater part of their charge was of things made of flax and the tabernacle and the tent and its integument and the braided hangings of the yard and the veil.

"**And White**"—corresponding to the sons of Merari; for the greater part of their charge was of *White* (things), (i.e.) the boards of the tabernacle and its bars, its pillars and its sockets.]

And whence can you prove that the four Kingdoms were messengers of the Holy One, blessed be He?—Because it is said, "**Go and walk through the earth**" (Zech. vi. 7). And he says too, "**And they walked through the earth**" and they executed their commission by leading Israel captive

Testament, yet his mediatorial office is distinctly recognized, especially in the giving of the Law. Thus, for example, he says,—“I was standing between the Eternal and you at that time to tell to you the word of the Eternal” (Deut. v. 5). But in the first century the name “mediator” was frequently applied to Moses. Thus, in a fragment of the very early Apocryphal work, the *Assumption of Moses*, he is made to say of himself...“et invenit me qui ab initio orbis terrarum prae paratus sum ut sim arbiter (*μεσiτρη*) testamenti illius” (cap. i.). So too St Paul says of the Law that it was *διαταγεις δι’ ἀγγελων εν χειρι μεσiτρου* (Gal. iii. 12). Cf. also Hebrews viii. 6; Acts vii. 52. Schoettgen and Wetstein (on Gal. iii. 19) have collected several Rabbinical passages in which Moses is spoken of as the Mediator (מסור), there is therefore no need to repeat them here.

<sup>1</sup> Context is וְאַרְבָּנִים חֹרִי, “weavers of white works.”

from out of their land; and the Chariots subdued the four Camps.

**“And four Chariots going forth from between the two mountains”** (Zech. vi. 1)—(i.e.) from between the Kingdoms of Judah and of Israel who dwell between *the two lands*, the (land) beyond the Jordan, and the Land of Israel; and they (i.e. the 2½ tribes) went forth between them, and they (i.e. the enemies) led them captive; and so he says, **“If ye shall dwell between the two shores”** (Ps. lxxviii. 13), (i.e.) if ye shall be willing to fulfil the *positive and negative commandments* (alluding to *sephathäim*)—(then) ye shall **“dwell between the two shores”** (*shephathäim*), viz. Judah, and the land beyond the Jordan—But if not ye shall go about from nation to nation.

**“And the mountains were mountains of brass”**—This (refers to) the Kingdom of Judah and of Israel which (became) hard as *brass* so as not to listen to the words of the Prophets.

Another interpretation is that their Kingdom was strong as brass, as it is said, **“Thy shoes (shall be) iron and brass”** (Deut. xxxiii. 25).

Zech. c. viii. 4 **“Thus saith the Eternal, There shall dwell old men and old women...”**

T. B. Pesa-  
chim 68<sup>a</sup>.

Rabbi Sh'muel, son of Nachmani said, that Rabbi Jonathan said, There will in future time be righteous men who will raise the dead;—as it is said, **“Thus saith the Eternal, There shall yet dwell in the streets of Jerusalem old men and old women, each with his staff in his hand”**—And it is also written, **“And thou shalt put my staff on the face of the child”** (2 Kings iv. 29).

10 **“For before these days there was no hire for man, nor any hire for beast; neither was there any peace to comer or to goer.”**

T. B. Sanhe-  
drin 98<sup>a</sup>.

Rabbi Eliezar [? Elazar] says, You cannot have a clearer indication (of Messianic times) than that. What means this **“To comer and to goer there is no peace”?**

Rav said, These are the disciples of the wise men, of



whom it is written, "Great peace have they that love Thy Law" (Ps. cxix. 165).

And Sh'muel said, [Messiah will not come] until all markets be alike.

And so (also) taught Chaiya bar Rav, "And to goer and to comer there is no peace by reason of distress<sup>1</sup>."

10 "And to goer and to comer there is no peace."

Rav said, When a man leaves (the study of) Halakah [for the (study of) Scripture] he no more finds rest<sup>2</sup>.

T. B. Ch'gigah  
10<sup>a</sup>.  
See Talmud  
text.

And Sh'muel said, This means one who separates himself from Talmud for Mishna. And Rabbi Yochanan said, This includes one who separates himself from Talmud for Talmud (i.e. from the Jerusalem Talmud for the Babylonian).

11 "But now not as in the former days..... There is an out-growth of peace, the vine shall yield her fruit."

Six things were taken from the first Adam.

[The following is from the Yalkut on Haggai.]

See Yalkut on  
the beginning  
of Haggai,  
Hint 567.

<sup>1</sup> This passage is loosely quoted from T. B. *Sanhed.* 98<sup>a</sup>, where the discussion is wholly on the signs of Messiah's coming. First it is proved (in a passage already translated, see p. 1 in note) that the time of Redemption is fixed and does not depend upon Israel's repentance or good works—Then the question arises, What will be the *signs* of His coming? R. Abba maintains that the clearest possible indication of "*the end*" will be the exceeding fruitfulness of the Land, quoting Ezek. xxxvi. 8, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they (? the days of Redemption) are nigh at hand to come" (cf. Luke xxi. 29—31).

But R. Eliezar [or Elazar] on the other hand, makes the very opposite the sign—There must be great distress first (cf. Luke xxi. 25—27). This is the general opinion.

Amongst other *signs*, A fish (the commonest sort of food) will be sought for a sick person but not be found.

<sup>2</sup> Rav wishes to prove that safety and peace of mind can only be found by keeping to the Traditions.

A man must walk in the old paths and not be a "goer and a comer"; therefore he applies this text from Zechariah by way of D'rash, "To comer and to goer there is no peace."

Midrash \*.

**"Eating, but not for satiety"** (Hag. i. 6). This is what the Scripture says, **"But now not as in the former days . . . for there is an out-growth of peace, and the vine shall yield her fruit."** What means this, **"As in the former days"**? Thou wilt find that when the Israelites came out of Egypt (God) brought down for them the Manna, and He collected for them the Quails; and He caused the Well to spring up for them, and each individual Tribe used to make for itself an aqueduct and draw (the water) from the Well, and draw it to itself. And a man planted for himself fig-trees, pomegranates, and vines, and apples; and they used to yield their fruit when one day old, even as it was at the creation of the world. But when the first Adam sinned, the ground was cursed; as it is said, **"In the sweat of thy brow thou shalt eat bread . . ."** And when the Well departed from them, all Good departed. The Holy One, blessed be He, said to Moses, Go, and tell them that when they enter the Land of Israel, I am going to bring back (all) for them;—as it is said, **"For the Lord thy God bringeth thee into a good Land, a Land of streams of water, &c."** (Deut. viii. 7). When they came to the Land, they commenced sinning;—as it is said, **"Ye no sooner came, than ye polluted My Land"** (Jer. ii. 7). Then they commenced **"Sowing much, and bringing in little"** (Hag. i. 6). Why? Because they caused first-fruits to cease.

There was **"eating without satiety"** (Hag. i. 6) from the time when the Shewbread ceased.

There was **"drinking without being filled"** (Hag. i. 6) from the time when the libations of wine ceased.

There was **"clothing without warmth"** (Hag. i. 6) from the time when the priestly garments ceased.

**"And he that earneth wages earneth it into a purse with holes"** (Hag. i. 6)—from the time when Almsgiving ceased.

\* I have not been able to trace this actual quotation in any extant Midrash, but there is a very similar passage in the Midrash Tanchuma, Section תצוה, (p. 115, Warsaw edition).

“There was no wage for man” (Zech. viii. 10) from the time when the pilgrims to the Festivals ceased.

“There was no wage for beast” (Zech. viii. 10) from the time when the Offerings ceased.

But<sup>1</sup> in the Time to come (i.e. the Messianic Age), the Holy One, blessed be He, brings it (all) back; as it is said, “But now not as in the former days” (Zech. viii. 11).

[End of quotation from Yalkut on Haggai].

16 “Truth and judgment of peace judge ye in your gates.”

Rabbi Yehoshua son of Korchah<sup>2</sup> says, Arbitration is a T. B. Sanhed. duty—For it is said, “Truth and judgment of peace . . .”<sup>6b</sup>.

But is it not the case that where *Judgment* comes there *Peace* is not, and where *Peace* comes there *Judgment* is not?

Where then is there a *Judgment* that has in it *Peace*? Thou mayest say, In *Arbitration*. Thus of David (the Scripture) says; “And David was executing judgment (משפט) and kindness<sup>3</sup> (צדקה) for all his people” (2 Sam. viii. 15).

<sup>1</sup> Sin delays, but cannot frustrate the purpose of God, therefore, in Messianic times, the promise is without condition; it is now “not as in the former days.”

<sup>2</sup> Korchah—“the bald” is a name for R. Akiva.

<sup>3</sup> The root צדק signifies not merely that which is *just* and *right* (ישר) in itself but that which is eventually *seen to be just and right* in the sight of God and man. Unfortunately the English word *Righteousness* is a very feeble substitute for צדק or צדקה.

צדק and צדקה are applied both to God and man, but since the application to man is only indirect we may, for our present purpose, leave it out of sight.

What then is the *Righteousness* (צדקה) of God? Or, in other words, how are His ways *shewn to be right* in the sight of His worlds? Now it is quite true that God may shew Himself to be just by *punishing* those that have sinned, and in this sense the word is sometimes used,

e.g. והאל הקדוש נקדש בצדקה (Is. v. 16).

But it is God's *mercy* that needs most justification.—By what right can He forgive sin at all?

Therefore the “*Righteousness*” of God most frequently signifies that

And surely; where Kindness comes, Judgment is not?  
And where Judgment comes, Kindness is not?

Where then is there a Judgment that has in it Kindness?  
Thou mayest say, In Arbitration.

Rabbi Shimeon son of Menassya says;—Two men come before thee for judgment; before thou hast heard their cases, or, after thou hast heard their cases but dost not know to which side the judgment will incline, thou art at liberty to say to them, Go and decide by arbitration; as it is said, **“One may let off waters (of strife) at the commencement of the judgment, and before the case becomes<sup>1</sup> embittered**

Mystery which is “waiting to be revealed” (Is. lvi. i. &c.) which will rise upon the dark world like a Sun (Mal. iv. 2; Is. lxii. 1; Ps. xxxvii. 6), to convince it (St John xvi. 8) and flood it with growth (צמח) as an Eastern Spring (Is. xxxii. ; Jer. xxxiii. 15). God’s kindness will then be seen to be reconciled with justice and right, “Righteousness and Peace will kiss each other” (Ps. lxxxv. 10).

By the *Righteousness* of God then I understand *the justification of His forbearance and mercy before the Universe*; and in this sense St Paul uses the word (Romans iii. 25, 26) when he speaks of Christ being set forth to be a propitiation,... “to shew his (God’s) righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing (I say) of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.” (See Revised Version.)

If then the *Righteousness* of God be *kindness justified* it follows that the Righteousness of man must err, if I may say so, on the side of *kindness*:—for Kindness must ever be justified of her children.

Thus, while in the earlier forms of the language צדק or צדקה may have been used almost as synonymous with מישפט, there arose little by little a more clearly marked differentiation between them until the former came to signify *mercy, kindness*, and the latter *justice*.

The singular use of צדק (“*victorious mercy*”) by the Second Isaiah deserves more attention than it has at present received.

Before the times of the New Testament צדקה (δικαιοσύνη) had received a still further development similar to that which has befallen the English “*charity*” (cf. Prov. x. 2; Dan. iv. 27; Tobit ii. 14, xii. 8, 9, xiv. 9, 11; Matt. vi. 1; 2 Cor. ix. 9 with Ps. cxii. 9), though the earlier significations of the word were not excluded.

<sup>1</sup> This interpretation of נטויש לפני התגלע הריב is at least as near to the original as that of the E. V., “*Therefore leave off contention before it be meddled with.*” It is also more suitable to the context which is as follows; “*He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord.*” It is not so much the duty of the private individual in ceasing from strife that is here contemplated,

**stop it**" (Prov. xvii. 14). Before the case becomes embittered thou art at liberty to dismiss it; but after the case has become embittered thou art not at liberty to dismiss it. Rav said, The Halakah goes with R. Yehoshua ben Korchah;—viz. That arbitration is a duty, so that one should say to them, Will ye have judgment or Arbitration?

Rabban Shimeon ben Gam'liel says, Upon three things <sup>Avoth I.</sup> the World stands,—upon Torah, upon Judgment and upon <sup>(end).</sup> Peace, as it is said, "**Truth and Judgment of Peace judge ye in your gates.**"

19 "Thus saith the Eternal...;—The fast of the fourth (month?), the fast of the fifth, the fast of the seventh, and the fast of the tenth shall become to the house of Judah joy and gladness."

R. Chanina bar Bizna said that R. Sh'meon Chasida said, <sup>T. B. Rosh Ha-Shanah 18<sup>b</sup>.</sup> It (the Scripture) calls it "**a fast**" and it calls it "**joy and gladness.**" (How can this be?) But is not this really what it means, (viz.) that, in a time of peace then they "**become joy and gladness**"; but, if there be not peace, then they are "**fasts**"?

Rav Papa said, This is what it means, (viz.) that, in a time of peace they shall "**become joy and gladness**"; but, if there be not peace, then if people please to fast they may, if they do not please, they need not.

But, if so, the *Ninth of Av*<sup>1</sup> would come under this rule?

Rav Papa said, (No.)—The case of the *Ninth of Av* is quite different: for on that day troubles were doubled (and doubled again): for my lord says that on the *Ninth of Av* the First Temple was destroyed, and the Second, Bether was taken, and the City was ploughed.

but rather the duty of a judge in appeasing it. R. Shimeon probably wished also to convey to his hearers a play on the words התגלה and התגלע

Thus, "Before the case becomes <sup>embittered</sup> <sup>unfolded</sup> } stop it."

<sup>1</sup> The Fast of the Ninth of Av is much more strictly observed than the other fasts mentioned in the text. It is, indeed, as strictly kept as the "Day of Atonement."

There is a Boraitha (to the effect) that R. Shimeon ben Yochai said, There are four things which Rabbi Akiva expounded, which I do not<sup>1</sup> expound as he did (These are they).

**"The fast of the fourth"**—This is (in his opinion) the seventeenth day of Tammuz, on which the city (Jerusalem) was broken through, as it is said;—**"In the fourth (month), in the seventeenth<sup>2</sup> (?) of the month, the famine prevailed in the city . . . and the city was broken through"** (Jer. lii. 6, 7). And why does it call it **"the fourth"**? (Because Tammuz is) the fourth of months.

**"The fast of the fifth"**—This is the ninth of Av on which the Temple of our God was burnt. And why does it call it **"the fifth"**? (Because Av is) the fifth of months.

**"The fast of the seventh"**—This is the third (day) of Tishray on which Gedaliah the son of Achikam was slain. And who killed him? Ishmael, the son of Nethanyah killed him, which proves to thee that the death of the saints is as weighty a matter as the burning of the Temple of God. And why does it call it **"the seventh"**? (Because Tishray is) the seventh of months.

**"The fast of the tenth"**—This is the tenth of Taveth on which the king of Babylon strengthened himself against Jerusalem; as it is said,—**"And the word of the Eternal came unto me in the ninth year, in the tenth month, and on the tenth day of the month, saying, Son of man,**

<sup>1</sup> R. Shimeon ben Yochai was a pupil of R. Akiva.

<sup>2</sup> The Talmud text here reads "This is the ninth day of Tammuz on which the city (Jerusalem) was broken through; as it is said:—"In the fourth (month) in the ninth of the month the famine prevailed in the city and there was no food for the common people and the city was broken through."

But in the Yalkut text the *"seventeenth"* is substituted for the *"ninth"* because of the old Jewish tradition that though the famine began to be felt on the *ninth* it was not until the *seventeenth* that the breach was actually made in the city. This question is discussed in T.B. *Ta'nith* 28<sup>b</sup>, where it is stated that the earlier date refers to the First destruction, and the latter to the Second. Probably some scribe substituted *"seventeenth"* for *"ninth"* because this tradition was in his mind while he was writing the verse from Jeremiah.

write the name of the day, this very self-same day, the king of Babylon hath strengthened himself against Jerusalem" (Ezek. xxiv. 1, 2). But I do not say so, for (in my opinion) "the fast of the tenth" means the ninth of Av, &c.

23 "Thus saith the Eternal..., in those days ten men shall lay hold, &c."

Resh Lakish says, Every one who pays heed to the commandments respecting<sup>1</sup> fringes is worthy of being served by two thousand eight hundred servants; as it is said,—  
"Thus saith the Eternal of Hosts, in those days ten men of all the languages of the families of the nations shall lay hold, and lay hold on the skirt of a man that is a Jew."

T. B. Shabbath 32<sup>b</sup>.

### HINT 575.

1 "The burden of the word of the Eternal in the land of Chad-rak and Damascus is his rest."

Rabbi Judah expounded (as follows). This means the Messiah, for He is *sharp* (Chad) to the nations of the world and *gentle* (Rak) to Israel. Rabbi Jose the Damascene said to him, O Judah, how long wilt thou pervert for us the Scriptures! I call heaven and earth to witness that I am a man of Damascus and that there is there a place whose name is Chad-rak. But how am I to establish the meaning of (the words) "**And Damascus is His rest**"? (They mean that) Jerusalem will in future be reaching as far as Damascus, for it is said, "**And Damascus is His rest**," and this

Sifrê Sect. D'varim 1.

<sup>1</sup> The Commandment with respect to fringes is given in Numbers xv. 37—41. It involves every command, see v. 40 "*That ye may remember and do all my commandments and be holy unto your God.*" The meaning of Resh Lakish, though quaintly expressed, is none other than that of our own beautiful Prayer, "*Deus.....cui servire regnare est.*" Resh Lakish obtained his "2800 servants" as follows:—

The number of Languages in the world, according to Jewish belief was 70; The skirt had 4 fringes; hence  $70 \times 10 \times 4 = 2800$ .

expression "**His rest**" means nothing else than Jerusalem, for it is said, "**This shall be My rest for ever**" (Ps. cxxxii. 14). He said to him, And how am I to establish (the meaning of the words) "**And the city shall be built upon its own heap**" (Jer. xxx. 18)? He answered him, That it is not going to remove from its place. But how am I to establish the meaning of "**And it widened and went up and up . . .**" (Ezek. xli. 7)? That the land of Israel will in future be widening and rising on all its sides like this fig-tree, whose width is upwards and her narrow part below; and the gates of Jerusalem will in future be reaching as far as Damascus, as it is said, "**Thy nose is like the tower of Lebanon that looketh toward Damascus**" (Song of Songs vii. 4). And exiles come and encamp in the midst of her, as it is said, "**And Damascus is His rest.**" This is in breadth<sup>1</sup>.

### 9 "Rejoice greatly O daughter of Zion":—

T. B. Bera-  
koth 56<sup>b</sup>.

He who sees an ass in a dream, let him look out for (the) Redemption, for it is said, "**Rejoice greatly O daughter of Zion, behold thy King cometh unto thee meek and riding upon an ass.**"

### 9 "Meek and riding upon an ass":—

Chapters of  
Rabbi  
Eliezer.  
Cap. xxxi.

This is the ass, the foal of that she-ass which was created in the<sup>2</sup> twilight. This is the ass which Abraham our father saddled for the binding of Isaac his son. This is the ass

<sup>1</sup> This passage is found almost word for word in Pesikatha Sect. רני עקרה (p. 143 in Buber's edition), also in Shir Ha-Shirim Rabbah on Cant. vii. 4, where the following derivation of *Chad-rak* is given; "this is King Messiah, because he is going to lead (*Hadrêk*) every creature in the universe to repentance, &c."

<sup>2</sup> "Created in the twilight,"—lit. "between the suns," i.e. immediately before the Sabbath on which God rested. In *Avoth* v. 9 we read of ten things which were thus potentially created, one of which is "the mouth of the ass," alluding, as it would seem, to the miracle of Balaam's ass. The object there seems to be to shew that everything was created in the six days, and that, if we seem to read of any *new* thing which does not come under the ordinary laws of nature, still even this was potentially created: this they express by saying that it was created "between the suns," i.e. at a point of time which was neither Friday nor Saturday. (See also Dr Taylor's *Sayings of the Jewish Fathers*, p. 97, note.)



(too) upon which Moses our teacher rode when he came to Egypt, as it is said, "**And he made them ride upon the ass**" (Ex. iv. 20). This is the ass (too) upon which the Son of David shall ride.

### HINT 576.

Rabbi Yehoshuah ben Levi met Elijah who was sitting at the entrance of the cave of Rabbi Shimeon ben Yochai. He said to him, When will Messiah come? He (Elijah) replied, Go and ask Him Himself. He said to him, And where does He dwell? He replied, At the entrance of Rome. He said to him, And what are His marks (whereby He may be distinguished)? He replied, He is sitting among the poor and those burdened with sicknesses, and they all of them unloose their bandages and bind them up again all at once, but He unbinds one and binds up one, for He says, Perhaps I may be wanted, and I must not delay. He went to Him and said to Him, Peace be to Thee my Teacher and my Lord. He (the Messiah) replied, Peace be to thee son of Levi. He said to Him, When will my Lord come? He replied, To-day.

T. B. Sanhedrin 98<sup>a</sup>.

On the morrow he met Elijah, he came to him and said to him, What did he say to thee? He replied, He told me false. He (i.e. Elijah) said to him, What did He tell thee? He replied, I said to Him, Peace be unto Thee my Teacher and my Lord. He said to me, Peace be unto thee son of Levi. Moreover He said to me, I saw that they (i.e. the Family above) have secured unto thee and to thy father that ye are of those that inherit the future world. Then I said to Him, When will Messiah come? He replied, To-day. He (Elijah) said to him, "**To-day—if ye will hear His voice**" (Ps. xcv.)<sup>1</sup>.

<sup>1</sup> This passage is interesting in many ways, it may therefore be worth while to translate it also from the Talmud text, partly because it is a fair specimen of the way in which the Yalkut text varies from the Talmud, but chiefly because certain difficulties will thereby be explained more concisely than by many notes. The Talmud reads as follows:—

Alexandri said, Rabbi Yehoshua ben Levi propounded a difficulty. It is written, "And lo, with the clouds of

"R. Yehoshua ben Levi met Elijah [and R. Shimeon ben Yochai] who were sitting at the entrance of the cave of R. Shimeon ben Yochai. He said to him, 'Shall I attain to the World to Come?' He (Elijah) replied, '(Yes) if this lord pleases.' R. Yehoshua ben Levi said, 'I see *two* (viz. Elijah and R. Shimeon Ben Yochai) but the voice of *three* I hear (implying, as Rashi thinks, the voice of God). He said to him (Elijah), 'When will Messiah come?' He replied, 'Go and ask Him Himself.' 'And where does He dwell?' 'At the Entrance of the City.' 'And what are His marks (whereby He may be known)?' 'He sits among the poor that are burdened with sicknesses; and they all of them unbind all (their wounds) at the same time and bind them up again; but He looses and binds (only) one (wound) at a time; for He says 'Perhaps I may be wanted and I must not delay.' He went to Him (and) said to Him, 'Peace be upon Thee my Teacher and my Lord.' He replied, 'Peace be upon thee son of Levi.' He said to Him, 'When will my lord (*Mar*) come?' He replied, 'To-day.' He came (back) to Elijah (who) said to him, 'What did He say to thee?' He replied (What He said was) 'Peace be upon thee son of Levi.' He (Elijah) replied, 'He (thereby) gave an assurance to thee and to thy father with respect to the World to Come' [i.e. by calling him "*Son of Levi*"]. He replied, 'He told me utterly false, for He said to me "To-day I come" and He is not come.' He (Elijah) replied, 'This is what He (really) said to thee, *To-day if ye will hear His voice.*'"

In the first place we notice that the Talmud text makes no mention of *Rome*: and although the commentators understand "*the City*" in this sense, I doubt whether they are correct. The whole scene is laid in *Gan Eden* (or Paradise), for there was the Cave of R. Shimeon ben Yochai; now, since all things are double one against another, therefore as *Gan Eden* corresponds to the whole upper world even so it may be supposed to have a City corresponding to Jerusalem; just as the Hebrew poet speaks of the Gates of Jerusalem corresponding to and opening into the Gates of Heaven: and this seems to me to be what Rashi means in his commentary where he gives us the view of his teacher, though I am aware that he is interpreted otherwise. If this view be correct we see Messiah sitting in that part of Paradise which immediately corresponds with the entrance of Jerusalem, ready, that is, to be revealed; standing, as it were, at the door.

I am further confirmed in this view by a fact (mentioned in the דקדוקי סופרים ad loc.) viz. that wherever "*the city*" is found in the Manuscripts of Rashi the printed editions have replaced it by "*Rome*." In the Jerusalem Targum on Exod. xii. 42 we read that Moses will come forth from the Wilderness and Messiah from Rome; but here again the very form of the sentence seems to suggest that, as *Moses* comes from the *wilderness* so *Messiah* comes from *the city*: this I believe to have been the original reading; if so the contrast will be brought out between Elijah the man of the desert and Christ the Man of the World. With the exception of these two doubtful passages I have not been able to find any early trace of an expectation of Messiah from Rome. Wünsche indeed quotes Tal. Yerushalmi *Ta'nith*

heaven" (Dan. vii. 13); but it is also written, "**Meek and riding upon an ass**" (Zech. ix. 9). If they (i.e. Israel) are meritorious then, "**With the clouds of heaven**"; if they are not meritorious then, "**Meek and riding upon an ass.**"

Shabor-Malka said to Shemuel (his court physician), Ye say that Messiah comes "**Riding upon an ass**"; I would lend Him that lightning steed of mine. He answered him, Hast thou got one of so many shining<sup>1</sup> colours?

### HINT 577.

9 "Rejoice greatly O daughter of Zion... behold thy King cometh unto thee righteous and saved is He."

Rabbi Abbuhu said: Redemption is both Thine and ours; Tanchuma, as it is written, "**Before Ephraim Benjamin and Manasses** end of section אחריו כות rouse up thy might and come for our salvation" (Psalm lxxx. 3).

Rabbi<sup>2</sup> Maïr said: It is written, "**And the Eternal saved in that day**" (Exodus xiv. 30), (i.e.) "**The Eternal was**"<sup>3</sup>

64. 1 (*sic*, should be 3. 1);—"R. Yehoshua ben Levi said, If a man say to thee, Where is thy God? say thou to him, In the great City, in Rome: What is the proof (of it)? 'אלי קרא משעיר' (Is. xxii. 11)." But it is evident that the reference is here to God and not to the Messiah.

It is however possible that such a belief may have existed in early times, and, if so, its origin would probably be found in the words of Isaiah (lxiii. 1) "*Who is he that cometh from Edom?*"

<sup>1</sup> It has been suggested that the words אית לך בר היור גווי, "hast thou got one of so many shining colours?" ought to be read thus;—אית לך כאר, הור גונא, "Hast thou an ass of a thousand qualities?" In this case כאר, הור and גונא are Persian for 'ass,' 'thousand' and 'qualities.' See Wünsche *die Leiden des Messias*, p. 121.

<sup>2</sup> R. Maïr was a Mishnah Teacher, the saying is therefore very old.

<sup>3</sup> וישע might signify either *saved* or *was saved*. The beautiful thought of God suffering in and with the afflictions of His People is of frequent occurrence in the old Jewish writings as may be seen from the following examples;—

"So beloved are Israel that, even when they are unclean the Shekinah is

saved" it is written, for, if it were possible so to say, when Israel are in trouble He too is along with them (in trouble); as it is said, **"In all their affliction there was affliction for Him"** (Isaiah lxiii. 9). And it is written, **"Let him call Me and I will answer him, I am along with him in trouble"** (Psalm xci. 15). And it is written, **"And him that ordereth his way aright, I will shew him the salvation of God"** (Ps. l. 23). He does not say, **"the salvation of Israel,"** but **"the salvation of God."**

Rabbi Berakyah the priest, the son of Ribi(?) said, See what is written, **"Rejoice greatly O daughter of Zion, shout O Jerusalem, behold thy King shall come to thee, righteous and saved"**... He does not say **"saving"** but

among them. For so it says (Levit. xvi. 16) *'...that dwelleth with them in the midst of their impurity'* (Sifrê, Sect. נשנ; p. 2 in Friedmann's edition).

Also in T. B. *B'rakoth* 3<sup>a</sup>, there is a story of one who heard the voice of God moaning like a dove amid the ruins and saying, Alas for the children who are driven from their Father's table, Alas for the Father who has driven away His children! The Yalkut, on Ps. cix, *"Lo I am with him in trouble,"* quotes the following beautiful parable;—

"R. Yudan said, A parable,—Unto what is it like? It is like unto a woman that was with child, who had a quarrel with her mother; and her mother went up (to her own room). But when she (the daughter) was giving birth she cried out in her room below; and when her mother up above, heard her voice down below she too began crying out with answering cries. Her neighbours say unto her, What is the matter with thee? Art thou too giving birth along with her? She answers them, My daughter is giving birth in anguish; although she has vexed me I am not equal to bearing her cries but am crying out along with her. Thus too said the Holy One, blessed be He, My House is desolated and My children spoiled and in chains, and I, should I not grieve?

And so too thou findest that when the Holy One, blessed be He, revealed Himself to Moses it was out of the *Senèh* (a lowly thorn bush) and not out of any other tree; (for) the Holy One, blessed be He, said, They (i.e. My People) are set in bondage, and I, shall I reveal Myself from any other tree? Therefore it was from the midst of the *Senèh* which is all filled with thorns. "With length of days will I satisfy him and will shew him My Salvation" (Ps. xci. 16). R. Abbuhu says, This is one of the hard verses (which signify) that the Salvation of Israel is the Salvation of the Holy One, blessed be He."

The old custom of putting dust and ashes on the Sacred Ark in the Synagogues on fast days was also intended to convey the same lesson, that God suffered with His People. See T. B. *Ta'nith* 16<sup>a</sup>.

“and saved”; and so too he says, “Tell the daughter of Zion, behold, thy Salvation cometh” (Is. lxii. 11). Lo, it is not written “thy Saviour”, but, “thy Salvation.”

Rabbi Ammi says; Moses praises Israel as follows;—  
**“Blessed art thou, O Israel: who is like unto thee, a people saved by the Eternal”** נִשְׁעַ בַּיהוָה (Deut. xxxiii. 29). It is not written “for the Eternal” but “by the Eternal.” It is like the case of a man who had a measure of Second<sup>1</sup> tithes; what did he do? He took money and redeemed it; so, if one may so speak, it is with Israel: By what are they redeemed? By the Holy One, blessed be He, **“people saved by the Eternal.”** The Holy One, blessed be He, said, In this world ye have been saved by means of men,—in Egypt, by Moses and Aaron;—in the days of Sisera, by Deborah and Barak;—and from the Midianites, by the Judges; but since they were only flesh and blood ye were again brought in bondage, but in the Time to come (i.e. Messianic days) I am going to redeem you by Myself and then shall ye never more be brought in bondage; as it is said, **“Israel saved by the Eternal, a Salvation for all Eternity”** (Is. xlv. 17).

## HINT 578.

14 “The Lord God shall sound with a trumpet (ram’s-horn);”—

\* <sup>1</sup> The first tithe was the property of the Priests and Levites; it is therefore the law relating to the Second tithe which is given in Deut. xiv. 22—26. Suppose then that a Jew living at a distance from Jerusalem owes a second tithe amounting to a thousand bushels of wheat; according to the Law (Deut. xiv. 23) this must be eaten by him in Jerusalem; but since it might be difficult if not impossible for him to convey his tithe to Jerusalem in such a bulky form, he is allowed (see verse 25) to sell it provided only that he takes the money so obtained to Jerusalem and spends it there in feasting before God.

We can now understand the parable in our text. Israel is such a second tithe—It cannot be brought before God as it is—It must be exchanged for a price—God Himself is that Price,—“By what are they redeemed? By the Holy One, blessed be He.”

B'rashith  
Rabbah 56.  
See also Pesik-  
katha, fol.  
154.

Rabbi Yudan says; After all the works Israel were again involved in transgressions and entangled in troubles, but on the New Year they take a (ram's-horn) trumpet and sound a blast, but finally they will be redeemed with the horns of the ram; as it is said, **"The Lord God will sound with the trumpet (ram's-horn)"**.

Rabbi Chanina, the son of Yitzchak said, All the days of the year Israel are laid hold on by transgressions and entangled in troubles, yet finally they will be redeemed through the horns of the ram, for it is said, **"The Lord God will sound with the trumpet (ram's-horn)"**.

Rabbi Abba, the son of Rav Pappi, Rabbi Joshua of Siknin, in the name of Rabbi Yehoshua ben Levi (came to this conclusion):—Because Abraham saw the ram escaping from one thicket and entangled in another thicket, therefore the Holy One, blessed be He, said to him, So are thy children destined to be entangled among the kingdoms, from Babylon to Media, from Media to Greece, and from Greece to Edom (Rome); but finally they shall be redeemed by the horns<sup>1</sup> of the ram; as it is said, **"The Lord God shall sound with the trumpet."**

Sifré. Num-  
bers, Baha-  
lothka (יז).

As it is said, **"And it shall come to pass in that day that a blast shall be blown on the great trumpet."** But I do not know who will blow the blast?—Therefore he goes on to say, **"And the Lord God will sound a blast on the trumpet."** But I do not know *whence* He will sound the blast?—Therefore he goes on to say, **"A voice of din from the city, a voice from the temple"** (Is. lxvi. 6).

14 **"And the Lord God will sound a blast with the trumpet (ram's-horn)."**

Pesikta  
Rabbathi.  
Cap. Harninu.

Even as the trumpet of the Holy One, blessed be He, is perfect, so must the trumpet of (used for) New Year be per-

<sup>1</sup> The *Shophar*, a ram's horn (trumpet), is thus in itself a type of the final Redemption—a Redemption obtained, be it noted, by the death of another. Does not this suggest a new meaning for the words, "And the Lord God shall sound with the trumpet"?

fect; for on (the Festival of) New Year (men) are redeemed from the Angel of Death<sup>1</sup>. And we have learned by tradition that a chink or a stoppage which interferes with the blast renders the trumpet worthless.

### 15 "They are filled as the bowls, as the corners of the Altar":—

Rav Koh'na said, The stones of the Altar were perforated; as it is said, "They shall be filled as the bowls, as the corners of the Altar." T. B. Z'va-chim 54<sup>b</sup>.

(But if so, how do you get over the difficulty that) the stones of the Altar were **whole**<sup>2</sup> stones (see Exod. xx. 25)? (The answer is) that he puts something under it and takes it away.

<sup>1</sup> New Year's Day, or the Feast of Trumpets, was the preparation for the Great Day of Atonement which followed it within ten days. During these ten days sinners are supposed to hang in the balance (see p. 73). It is the time to which the verse is applied, "Seek ye the Lord while He may be found" (Is. lv. 6).

In *Mishnah* i. 2 of Rosh Ha-Shanah it is stated that On New-Year's Day men pass before God for judgment like a flock of sheep before the Shepherd. Thus in each year there is a Day of Judgment, a Judgment in Time which has its counterpart or rather its completion in Eternity. It is necessary to bear this tradition in mind in order that we may understand the connexion in the New Testament between the Day of Judgment and the last Trump: Thus, in 1 Cor. xv., we read;—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound (σαλπίζει γὰρ, cf. Zech. ix. 14) and the dead shall be raised incorruptible, and we shall be changed."

Here we find the "redemption from the Angel of Death" associated with the last (? seventh) blast on the Great Feast of Trumpets, the Judgment Day: for, on New Year's Day the Trumpet did not merely sound once, as on other New Moon Festivals, but it was a זכרון תרועה (Lev. xxiii. 24), or a יום תרועה (Numb. xxix. 1), a day of blowing of trumpets; even so the Day of Judgment will be a day of blowing of trumpets (cf. Rev. viii. and ix.). See also Wetstein on 1 Cor. xv.

<sup>2</sup> This obscure passage may be paraphrased as follows;—The altar-stones evidently have holes in them, for they are compared to bowls (Zech. ix. 15). How is this to be reconciled with Exod. xx. 25, where we find that the stones must not be hewn? A reconciliation is found by supposing the stones (אבן, cf. root בנה, to build, i.e. building materials) were really bricks, made, as our perforated bricks are now, by placing something under the mould and removing it after the brick is baked.

## 17 "New wine makes virgins eloquent";—

T. B. Bava  
Bathra 12<sup>b</sup>.

Rav Huna, son of Rav Yehoshua said; Anyone who accustoms himself to the use of wine, even though his heart were closed up like a *virgin*, wine opens it<sup>1</sup>, even as it is said, "New wine makes virgins eloquent" (lit. *opens, sets them free*)<sup>2</sup>. [And the passage נבוב לרתת "hollow with boards" (Ex. xxvii. 8 E. V.)] is translated in the Targum by חליל לוחין.

All in square  
brackets is  
omitted in  
the Yalkut.

Zech. ch. x.

## 1 "Ask from the Eternal rain, &amp;c."

T. B. Ta'nith  
9<sup>b</sup>.

Resh Lakish said, Whence can you prove, with respect to rain, that it is (given) for the sake of a single individual?

Because it is said, "Ask of the Eternal rain in the time of the latter rain; The Eternal maketh chazizim (E. V. bright clouds), and the rain of showers He will give to them [to each (man?) the herb in the field]". But one might have thought (that this implied that it was given) for the sake of *all*? (No) for he goes on to say "to each." But one might have thought that "to each" meant *to all his fields*? (No) for he goes on to say, "in the field." But one might have thought that "in the field" meant that it was for *all*.....(No) for he goes on to say "that maketh chazizim" [stress being laid upon the plural form]. And indeed Rav Daniel bar Rav K'tinas' case is to the point. He had a garden; each day he went out and

<sup>1</sup> For מפקחתו, read, with Tal. Bab. מפקחו.

<sup>2</sup> The Talmud is as follows;—"Before a man eats and drinks he has two hearts, but after eating and drinking he has only one heart; as it is said, 'ish navuv yillavāv' (Job xi. 12). And it is also written 'navuv luchoth' (Ex. xxvii. 8), and this is translated in the Targum by חליל לוחין. Rav Huna, son of Rav Yehoshua said, Anyone who accustoms himself to the use of wine, &c."

The idea of "two hearts" is supposed to be implied in the *reduplication* of the form ילבב (*yillavāv*, as if it were *lēv lēv*, "heart heart"), and since נבוב (*navuv*) evidently signifies *empty* or *hollow* in Ex. xxvii. 8, therefore it is argued that the words in Job xi. 12 will bear the meaning here given, viz. "an empty man has two hearts." But the chief object of the passage in the Yalkut is to shew that the word ינובב *y'novāv* (Zech. ix. 17) is to be translated (as if from the root נבב) "empties," or "opens."



inspected it:—He used to say, This bed wants rain, or This bed does not want rain. Then, on the morrow, to the one the rain came, and to the other the rain did not come. What means this—“**The Eternal maketh chazizim**”?

R. Yose, the son of Chanina said, It teaches that for every single pious man, the Holy One, blessed be He, makes a *chaziz* on his own account. And what is a *chaziz*? Rav Yehudah says, *Porachoth*. And what is *Porachoth*? Rava said, A thin cloud under a thick cloud.

R. Yochanan said that the sign of rain is *Porachoth*. Ulla came to Pumbaditha; he saw *Porachoth*, he said, Arise, let us go, for now rain is coming; but in the end the rain did not come; he said, Even as the Babylonians are liars, so their very skies are liars.

## 2 “For the Teraphim have spoken lies”—

What are these “Teraphim”?

Chapters of  
R. Eliezer.  
Cap. xxxvi.  
Also in Tan-  
chuma, Sect.  
ס"ו *ad loc.*

They (i.e. people) slay a man (who is) a first-born and scald (the hair off) his head and cure it (i.e. the head) with salt and spices and write the name of the unclean spirit upon a plate of gold and place it under his tongue; (then) they fix him in the wall and burn lamps before him and he talks with them.

## 2 “Dreams speak falsehood.”

Sh'muel when he had a bad dream used to say, “**Dreams speak falsehood**”; but when he had a good dream he used to make a query of it and said, “**Dreams speak falsehood**”? Surely it is written, “**In a dream I will speak with him**” (Numb. xii. 6). Rava propounded a difficulty (as to these verses). It is written, “**Dreams speak falsehood**”; but it is also written, “**In a dream I will speak with him**”? There is no real difficulty;—the one is when it comes through a demon, the other through an angel.

T. B. B'rakoth  
55<sup>b</sup>.

4 “From it is the corner-stone, from it is the nail...”

T. B. Chullin  
56<sup>u</sup>.

There is a Boraitha that R. Mäir used to say, "**He made thee (Israel) and firmly established thee**" (Deut. xxxii. 6). (This means that Israel is) a place in which everything is to be found—From it are its Priests; from it are its Prophets, from it are its Kings and Princes; as it is written, "**From it is the corner-stone<sup>1</sup>, from it is the nail, &c.**"

8 "I will hiss (אשרק) for them and I will gather them."

T. B. Chullin  
63<sup>a</sup>.

The Rachām:—This is the Sh'rak'rak (? wood-pecker). And why is it named Rechām? R. Yochanan replies, Because when the *Rachām* comes then *Rachamim*<sup>2</sup> (mercies) come into the world.

Abbaiyi said, This is only the case when it sits upon something and makes a 'sh'rik'rik.'

Abbaiyi said, It is a received tradition that if it sits on the *ground* and makes a 'sh'rik'rik' then immediately<sup>3</sup> Messiah comes; as it is said, "**I will hiss (Eshr'kah) for them and I will gather them, for I have redeemed them.**"

Rav Idi bar Simi said to my lord the son of Rav Idi, But surely there was a case of one that sat on a ploughed-field and made a *sh'rik'rik*, and there came a round stone and knocked out its brains? He replied, That (bird) was a liar.

11 "And he shall pass through the sea with affliction..."

<sup>1</sup> A very similar passage occurs in *Sh'moth Rabbah* 37, where it is further stated of the corner-stone—"This is King David; as it is said, "*The stone which the builders rejected is become the chief corner-stone*" (Ps. cxviii. 22).

<sup>2</sup> The word *Rachamim*, "mercy," was used in a special sense of *rain* and so it is translated here by Rashi. When the wood-pecker comes then the Spring rain comes. But the Spring has always been closely associated with Him whose Name is *Tsemach* (*Spring*: E. V., badly, "*Branch*"); it is easy therefore to see how the *Rachām* came to be considered as a Sign of Messiah's advent (cf. Matt. xvi. 1—3; xxiv. 32, 33.)

<sup>3</sup> The sense of "*immediately*" is got from the ו in ואקבצם which according to Hebrew grammar would imply a very close connexion in point of time with the preceding verb, i.e. "I will no sooner hiss for them than I will gather them."

Rabbi Yochanan says, This<sup>1</sup> refers to the image of Micah. T. B. Sanhed. 103<sup>b</sup>. We learn in a Boraitha that R. Nathan used to say, From Garav to Shiloh is three miles; and the smoke of the sacrifice (at Shiloh) and the smoke of Micah's image (at Garav) mingled one with the other. The Angels of the Presence wanted to exclude him (Micah) [from the life of the World to Come], but the Holy One, blessed be He, said, Let him alone, for his crust is ever ready for those that come and go.

And this (the toleration of idolatry?) is the reason why the men (in the matter of) the concubine at Gibeah were punished. The Holy One, blessed be He, said to them, It was not for My honour that ye struck, but ye struck<sup>2</sup> for (mere) human honour. And why did they not also count Micah (among those that have no share in the World to Come)? Because his crust was ever ready<sup>3</sup> for those that came and went.

1 "Open thy gates, O Lebanon, and a fire Zech. ch. xi. shall consume thy cedars."

Our Rabbis have learnt by tradition that forty years T. B. Yoma before the destruction of the Temple, the Lot never used to<sup>39b</sup> fall to the right<sup>4</sup> hand but (always) to the left; And the

<sup>1</sup> "This refers, &c."—The word which we have translated "*affliction*" in the text is, in Hebrew, *Tzarah* which may also signify "*a rival*" (1 Sam. i. 6), hence God's rival, *an image*. The legend runs, that when Israel "passed through the sea," Micah was with them with his image, therefore the verse is made to say, "He (Israel) passes through the sea with God's rival."

<sup>2</sup> When God's honour was outraged by idolatry they sat still, but when man was outraged their zeal was roused.

<sup>3</sup> The duty and rewards of hospitality (cf. Hebrews xiii. 2) are frequently alluded to in the old Jewish writings: thus;—Hospitality is as important, or even more so than study; It is greater even than entertaining the Face of the Shekinah; It is the first of the six things of which a man enjoys the *interest* in the present life but of which the *principal* (קרן) remains for him in the World to Come (T. B. *Shabbath* 127<sup>a</sup>, &c.). So in *Avoth* i. 5 we read, "Let thy house be open wide; and let the needy be thy household." Again it is said that anyone who entertains a learned man in his house it is reckoned to him as though he had offered the daily Offering (*Berakoth* 10<sup>b</sup>).

<sup>4</sup> On the Day of Atonement, when the lots were cast upon the two goats, for God, and for Azazel, it was considered always a good omen when the

scarlet thread used not to whiten but to redden<sup>1</sup>; and the lamp of the evening light<sup>2</sup> would not burn, and the doors of the Temple used to open of their own accord<sup>3</sup>, until Rabban Yochanan<sup>4</sup> the son of Zakkai rebuked them: He said to it,

lot for God fell to the right hand, shewing that the sin-bearer was accepted by Him.

<sup>1</sup> We read of this scarlet thread in the Mishnah on Yoma, but there is a Boraitha (T. B. Yoma 67<sup>a</sup>) which gives us a still earlier tradition and which runs as follows:—

“There is a Boraitha that at first, they (the priests) used to bind the scarlet thread upon the door of the (Temple) porch *outside*; if it whitened then people rejoiced; if it did not whiten then they grieved and were ashamed. Then they made a rule of binding it on the door of the Porch *inside*, but still people used to peep and look; if it whitened they rejoiced, if it did not whiten they grieved. Then they made a rule of binding it half on the rock, and half between its (the goat’s) horns. R. Nachum bar Papa said in the name of R. Elazar Hakkappar, In early times (lit. *at first*) they used to bind the scarlet thread on the door of the Porch *inside* and, when the goat arrived at the wilderness, it (the thread) used to turn white so that they knew that its function had been performed, as it is said, ‘*Though your sins be as scarlet, as snow shall they become white*’ (Is. i.).”

<sup>2</sup> *The lamp of the evening light* was the central lamp of the *Menorah* or Candlestick. This lamp was always kept burning night and day, and from it the other lamps were lighted. Since the Candlestick represented the Jewish Church (see p. 15) it will easily be understood that the evening lamp refusing to burn must have been taken as an omen of the gravest import.

<sup>3</sup> The reader will remember that, among the portents indicating the destruction of the Temple, mentioned by Josephus (Book VII. ch. xii.), one was that “the eastern gate of the inner temple, which was of brass, and very ponderous, and had been with difficulty shut by twenty men, rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, *was seen to open of itself about the sixth hour of the night,.....&c.*”

<sup>4</sup> Rabban Yochanan ben Zakkai was one of the younger pupils of Hillel I. According to Talmud tradition he lived 120 years, the first forty of which he spent as a merchant, the second forty as a learner, and the third as a teacher: It is obvious that this must not be taken too literally, partly because the number 40 is often used as a round number for *any period of probation*, and partly because the hundred and twenty years of Moses’ life with its three periods of 40 years (see Acts vii. 23, 30, 36) must have formed a tempting precedent for Jewish biographers. Still we may assume that he did not take any leading part as a Teacher until somewhat late in life, and this may account for the fact that we find no mention made of him in the New Testament. During the siege of Jerusalem Rabban Yochanan ben Zakkai was the earnest advocate of peace, finding however that he could accomplish nothing against the Zelots, he resolved to leave

O Temple, Temple, why art thou terrifying thyself? I know well that thy end is to be destroyed, for already Zechariah the son of Iddo hath prophesied, "**Open thy doors, O Lebanon, and a fire shall consume thy cedars.**"

R. Yitzchak, the son of Tavlai, said;—Why is its (i.e. the Temple's) name called *Lebanon*? (root לבן *White*) Because it *makes white* the transgressions of Israel.

## 2 "Howl O fir-tree, for the cedar has fallen"—

This refers to the Temple; as it is said, "**And a fire shall consume thy cedars.**" Ayoth of R.  
Nathan Perck  
iv.

the City and go over to the Roman Camp; this was not easy, as the gates were jealously watched by the Zelots; Ben Zakkai therefore had recourse to a stratagem; feigning himself to be dead, he requested his disciples to carry him out of the city in a coffin. This was accomplished chiefly through the connivance of a relative of Ben Zakkai's who was a man of great authority among the Zelots. On arriving at the Roman Camp, Rabban Yochanan was kindly received by Titus(?), and was, by him, allowed to settle peaceably at Jamnia. Here he soon afterwards received the news of the destruction of Jerusalem and of the Temple. He was deeply moved, but set himself to adapt Judaism to its new conditions. Thus the Jewish historian Graetz compares him to Jeremiah as the advocate of peace and to Zerubbabel as the founder of the new Community. At Jamnia, Ben Zakkai was President of the Sanhedrin; he does not seem however to have enjoyed this honour long; in all probability he died about ten years after the destruction of Jerusalem.

The question now arises, How are we to understand the assertion of T. B. *Yoma* 39<sup>b</sup>, that the portents there mentioned occurred *forty years* before the destruction of Jerusalem, i.e. about the commencement of Christ's ministry?

This evidently cannot be taken literally: for no unprejudiced person can read the Gospels without seeing that the slightest allusion to a destruction of the Temple was reckoned almost as blasphemy by the Jews. Still, after comparing the statements of Josephus, we cannot doubt that, *before* the final siege, strange portents were witnessed, whether 'objective' or 'subjective' I leave for philosophers to determine. Hence I conclude that the period "forty years" is again to be taken as a round number, so that the passage might read "*Some time* before the destruction, &c." Certainly the whole policy of R. Yochanan during the siege well agrees with the assumption that he perceived from prophecy that the Temple must fall. According to T. B. *Gittin* 56<sup>a</sup> and 56<sup>b</sup> Rabban Yochanan interpreted the words, "and Lebanon shall fall by a mighty one" (Is. x. 34) as indicating the destruction of the Temple by a mighty king, and he is said to have quoted this verse to the Roman General Vespasian before he became Emperor.

## 2 "For the mighty ones are robbed."

This refers to Abraham, Isaac, and Jacob, and the twelve Tribes who were weeping and beating the breast.

## 2 "Howl ye oaks of Bashan,"—

This refers to Moses, Aaron and Miriam.

## 2 "For the forest of the vintage is fallen,"—

This refers to the Holy of Holies.

## 3 "The voice of the wailing of the shepherds, because their proud beauty is spoiled,"—

This refers to David and Solomon.

## 3 "The voice of the roaring of young lions, because the pride of the Jordan is spoiled."

This refers to Elijah and Elisha.

7 "And I took unto myself two staves; the one I called Noam (*pleasantness*) and the other Chov'lim" (E. V. "*bands*," but here taken by the Yalkut as from חבל, *to wound, destroy or torture*).

T. B. Sanhed.  
24<sup>a</sup>.

Rabbi Oshaya said, "*Noam*"—These are the Learned men (*lit.* disciples of the wise men) in the Land of Israel who *pleasantly-agree* one with another in Halakah. "*Chov'lim*"—These are the Learned men in Babylon who *wound* (or *torture*) one another in Halakah. **"And he said, These are the two sons of oil"** (Zech. iv. 14);—R. Yitzchak said, These are the Learned men (in the land of Israel) who agree as *smoothly* one with another as *oil*.

**"And two olives stood above it"** (Zech. iv. 3);—These are the Learned men in Babylon who are as *bitter* in (their) Halakah one against another as *olives*<sup>1</sup>.

<sup>1</sup> This is one of the passages in which the Rabbis pour their contempt upon the Babylonian teaching. It is, they say, a mere *confusion*, (playing upon the name *Babel*). One Rabbi (Yirmeyah) even goes so far as to quote

## 8 "And I cut off the three shepherds in one month."

Did they then actually die in one month? For did not T. B. Ta'nith Miriam die in Nisan, and Aaron in Av, and Moses in Adàr? <sup>9a</sup>. But the fact is the good gifts, which had been given to Israel by their means, ceased in one month.

R. Yose, son of R. Yehudah, said, Three good Guides were given to Israel and three good gifts were given by their means:

These are they:—The Manna, the Well, and the Pillar of Cloud.

The Well—for the merit of Miriam;

The Pillar of Cloud—for the merit of Aaron;

And the Manna—for the merit of Moses.

Miriam died:—then the Well departed; as it is said, **"And Miriam died there"** (Numb. xx. 1), and it is written (immediately) afterwards, **"And there was no water for the Congregation"** (Numb. xx. 2). But it came back again through the merit of Moses and Aaron.

Aaron died<sup>1</sup>;—then the Pillar of Cloud departed. As it is said, **"And all the Congregation saw that Aaron had expired"** (Numb. xx. 29). R. Abbuhu said, Do not interpret וַיִּרְאוּ, "and they saw" but וַיִּירְאוּ, "and they feared." But both of them (i.e. the Well and the Pillar of Cloud) came back through the merit of Moses.

Moses died:—(then) all three departed; and thus we may interpret that Scripture which says, **"And I cut off the three Shepherds in one month."**

In the Time to come they will all three come back, as it Y'lam'danu. is said;—

the verse "He hath made me sit in dark places as men that have been long dead" (Lam. iii. 6). "This," says he, "is the Babylonian Talmud."

The Babylonian Jews, it is true, were more learned than their rivals, but the traditions remained with the Palestinian Teachers.

<sup>1</sup> See Numb. xx. 28.

**"They shall not hunger"** (Is. xlix. 10).—This means the Manna.

**"And they shall not thirst"** (Is. xlix. 10).—This means the Well.

**"Neither shall the glare nor the sun smite them"** (Is. xlix. 10).—This means the Pillar of Cloud.

**"But by fountains of waters He shall lead them"** (Is. xlix. 10). It is not said **"a fountain"** but **"fountains."**

In the Time to Come there will go forth for Israel twelve fountains corresponding to the twelve Tribes.

Another interpretation of **"And I cut off the three shepherds"** is that it means Rabbenu<sup>1</sup>, and Antoninus, and Artaban, King of Persia, who (all) died in one month, and to them they applied the saying, **"And I cut off the three shepherds, &c."**

12 **"And I said unto them, If it seem good in your eyes pay me my hire, and, if not, forbear. And they weighed out my hire, thirty pieces of silver."**

T. B. Chullin  
92<sup>a</sup>.

R. Judah said, These are the thirty righteous men of the nations of the world for whose sake (alone) the nations of the world exist.

Rava (Talm. text reads *Ulla*) said, These are the thirty commandments which the children of Noah (i.e. non-Jews) received and of which they have kept only three:—(viz.) *One*, not to make marriage contracts with males. *One*, not to sell the flesh of a corpse in the shambles (במקולין), "in macello,"

<sup>1</sup> There is some difficulty in reconciling this statement with the facts of chronology. R. Juda I. ('Rabbenu') was born about 150 A.D., and died 210 A.D.: it is therefore probable that R. Juda II. is here intended. See Graetz, *Geschichte der Juden*, B. iv. Note 23, *Patriarch Juda II. und Antoninus*. Dean Milman says: "The Jews confounded the best and first with the last and worst of the Antonines. Lightfoot and Selden were misled by David Ganz. The chronology makes any intercourse between Antoninus Pius and Jehuda the Holy (Rabbenu) impossible." *Hist. of the Jews*, Vol. II. p. 476, in note.



cf. St Paul's use of the word in 1 Cor. x. 25). And *One*, That they should reverence the Law.

1 "...And that formeth (צַר) the spirit within Zech. ch. xii. him."

The soul of man is *bound up* in him: for otherwise when trouble came it (i.e. the soul) would give it (the body) its dismissal and cast it forth. B'rashith Rabbah 14.

"And the Lord God formed (צַר) written with a double Yod) the Man" (Gen. ii. 7).—(This implies) two *Yetzers* (i.e. *natures* or *dispositions*, lit. *formations*), the good *yetzer* and the evil *yetzer*. \*And seeing that it is *bound up* in him he is not able to cast him forth\*<sup>1</sup>. But the beast has only one *yetzer*; for, if the beast had two *yetzers* then when it saw the knife in the hand of the man ready to slay it, it would so fear that it would die forthwith (and therefore become unfit for food).

"In that day I will make Jerusalem a *saf raal*" (*bowl* or *cup of reeling*).

(Yalkut has combined verses 2 and 3.)

What is *saf raal*? It means that He is going to make Midrash<sup>2</sup>. the nations drink the trembling (or *reeling*) cup of blood. For *saf raal* means nothing else than blood, as it is said, "And ye shall take a bunch of hyssop and dip it in the blood that is in the *saf*" (i.e. *bowl*) (Exod. xii. 22). Three

<sup>1</sup> The words enclosed thus \*.....\* are evidently out of place: they ought to follow the words "and cast it forth;" all then becomes plain; we have two interpretations of the word *Yotzēr* one deriving its meaning from צַר to *bind*, and the other from צַר to *form, frame or fashion*. See *B'rashith Rabbah*, where the whole story is given.

<sup>2</sup> It is not easy to determine whence the author of the *Yalkut* derived this Midrash. A similar story is found in the Midrash *T'hillim* on Ps. cxviii.: but the Midrash *T'hillim* constantly quotes the earlier Midrashim, and the text is well known to be in a very corrupt state. The whole story evidently originated in the difficult verse (Zech. xiv. 14), "And even Judah shall fight at (? against) Jerusalem." This verse is indeed translated by the Targum as follows:—"And even (some) of the House of Judah shall the Peoples bring by force to fight against Jerusalem."

times Gog and Magog come against Jerusalem and the third time that they come they actually enter into Jerusalem and they go to Judah [and force the children of Judah to go in the fore-front of the battle against Jerusalem]. And they (Gog and Magog?) are afraid of them because they (the children of Judah) are mighty men, as it is said, **"I will make them mighty in the Lord"** (Zech. x. 6 and 12); and they bind two mighty men to each of the children of Judah:—Why?—In order that they should not run away. And when the children of Judah are collected together (lit. *prevail*, but the text is probably corrupt) then they go up and arrive at Jerusalem. And they (i.e. the children of Judah who are forced to fight against their will) pray in their heart and say, Oh that we might fall into their hands and not they into our hands. And why do they pray in their hearts? Because they are afraid to let their voice be heard: This is that which is written;—**"The leaders of Judah have said in their heart"** (Zech. xii. 5). The Holy One, blessed be He, says to them, In integrity ye are come, as ye live in integrity will I arise for you: As it is written;—**"The integrity of the upright shall lead them"** (Prov. xi. 3). In that hour the Holy One, blessed be He, gives strength to the children of Judah and they draw their weapons and smite those men that are on their right<sup>1</sup> hand and on their left and slay them.

### HINT 580.

8 **"And the very weakest** (*lit.* the one that stumbleth) **among them in that day** (shall be) **as David."**

Shir Ha-Shirim  
Rabbah 7.

This is that which the Scripture saith, **"Thy head** (understanding a play upon the words ראש, '*head*' and רש, '*poor*') **upon thee as Carmel"** (Cant. vii. 5). The Holy One, blessed be He, (here) says, The *poor ones* (רשאים) that are among you are beloved by Me even as Elijah, who **"went up to the top** (ראש) **of Carmel and cast himself down**

<sup>1</sup> Compare Zech. xii. 6.

upon the earth" (1 Kings xviii. 42). "And the hair of thy head as purple" (Cant. vii. 5, but with a play on the words דלת ראשך, "*the hair of thy head*" as if it were דל רשך "*the poorest of thy poor*"), (meaning) your very poorest are beloved by Me even as David; As it is said, "And the very weakest, in that day shall be as David." And some say 'as Daniel,' since it is written of him, "And they clothed Daniel in purple" (Dan. v. 29).

9 And it shall come to pass in that day that I will enquire to destroy all the heathen.

"I will enquire"—From whom? Rabbi Alexandri said, T. B. Avodah Zarah 4<sup>a</sup>. I will enquire of my note-book<sup>1</sup> about them; If they have (any) merit I leave them alone, but if not, I destroy them.

<sup>1</sup> "*My note-book*"—ניגני is, I believe, only found in this passage; in the Aruk it is written ננני, and in the Yalkut נניה. If any reliance could be placed upon the latter spelling we might possibly derive it from the root ננה used in its later meaning of *admonition*, hence *memoranda*. The doctrine originated in Dan. vii. 10 (compare 2 Esdras vi. 18—20 and Rev. xx. 12—15); it plays an important part, as might be expected, in all Apocalyptic literature. The Rabbis, however at times they might seem to materialize this doctrine, were not without a deep spiritual insight into the truth, which Science has brought home to a later age, that the whole material Universe is God's Book, which, day by day, writes its own record of all things that are done, whether good or evil. This may be seen from the following passage from Pesikta Rabbathi, Parashah 8:—

"The soul of a man is God's lamp which searcheth all the chambers of his being' (Prov. xx. 27). R. Acha said, Even as human kings have their intelligence officers (קיריוסים) who give them information of every single thing, so there are intelligence officers before the Holy One, blessed be He, who tell Him every single thing that a man does in the most secret places, whether in the dark or in the light. And these are the intelligence officers of the Holy One, blessed be He, the Soul (*Nephesh*) tells it to the Angel, and the Angel to the Cherubim, and the Cherub to the Holy One, blessed be He. Whence can you prove it? Because Solomon saith thus; '*A bird of heaven shall carry the sound, and a winged creature shall tell the matter*' (Eccles. x. 20). Parchments (דיפתראות, δειφτέρα) are written before the Holy One, blessed be He, of everything which the children of men are doing; in the time to come He will convince (מוכיח, like Gk. ἐλέγχω, *convince, convict*) every single man of his deeds so that he stands wonder-stricken. It is like the case of a man who had married a king's daughter and he used to rise betimes every day and pay his respects to the king. And the king used to say unto him, 'You did so and so in your house'; 'You lost your temper (about) so and so';

## HINT 581.

10 "And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace."

Aikah Rab-  
bah on Lam.  
ii. 4.

Four outpourings there were for good and four outpourings there were for evil.

For evil:—"And He hath poured upon him His furious anger" (Is. xlii. 25); ["When Thou didst pour out Thine anger upon Jerusalem" (Ezek. ix. 8)]; "Upon the tent of the Daughter of Zion He hath poured out His anger like fire (Lam. ii. 4); "The Eternal hath consummated His wrath; He hath poured out the heat of His anger" (Lam. iv. 11).

For good:—"And I will pour out upon the house of David, &c." (Zech. xii. 10); "And it shall come to pass that afterward I will pour out My Spirit upon all flesh..." (Joel ii. 28); "And even on the servants and on the hand-maidens will I pour out My Spirit" (Joel ii. 29); "And I will not hide My face...when I shall have poured out My Spirit" (Ezek. xxxix. 29).

11 "In that day great shall be the mourning in Jerusalem..."

T. B. Megillah  
3<sup>a</sup>.

Rav Yoseph said, Except it had been for the Targum on that verse I should not have known what it meant (for the Targum reads) "In that time great shall be the lamentation in Jerusalem like the lamentation for Ahab the son of Omri, when Hadad-Rimmon the son of Tav-Rimmon killed him in Ramoth Gilead, and like the

'About such and such a matter you struck your slave':—and so with every single thing. Then he goes out and says to the courtiers, Who said that I did so and so; and whence does he know it? They said to him, O fool! his daughter it is thou art married to, and thou sayest Whence does he know? His daughter it is that tells him. So is the case with man, &c." The king is God; the Soul (Nephesh) is His daughter.

<sup>1</sup> Not in Yalkut.

mourning for Josiah the son of Amon when Pharaoh Chagira killed him in the plain of Megiddo<sup>1</sup>."

12 "And the Land shall mourn.....the family of the house of Nathan apart and their wives apart..."

Is it not a case of *Kal Va-Chomer* (i.e. an *à fortiori* argument) seeing that, (even) in Messianic times, (and that too) when men are engaged in mourning, and when (therefore) the Evil Yetzer would not (naturally) have power over them, (yet still) the Law<sup>2</sup> says, "women by themselves and men by themselves"; how much more then now, in the joy of the water-drawing Festival<sup>3</sup>, and while the Evil Yetzer has power over them, ought the men and the women to be separated<sup>4</sup>.

That mourning? What was it all about?

R. Yose<sup>5</sup> and the (non-named) Rabbis differ on the point. The one says, It is for Messiah the son of Joseph when he is killed; and the other says, It is for the Evil Yetzer (*Desire*) (יצר הרע) when it is killed.

All is clear in the case of him that says, It is for Messiah the son of Joseph when he is killed, for then we can under-

<sup>1</sup> The Hebrew text reads; "In that day great shall be the mourning in Jerusalem as the mourning of Hadad-Rimmon in the plain of Megiddon." The Targum, after its usual method of interpretation, has caught at the words "Hadad-Rimmon" and "Megiddon," and has thus made two mournings out of one, associating the former with an imaginary Hadad-Rimmon King of Syria (cf. Ben-Hadad), though no such name is mentioned in the Bible, and the latter with Megiddo the scene (?) of Josiah's death (see 2 Kings xxiii. 29 and 2 Chron. xxxv. 24).

<sup>2</sup> The word "Law" is frequently used, as here, to denote the Prophets or any other portion of the Scriptures. See Dr Westcott's note on St John x. 34.

<sup>3</sup> See Appendix (C).

<sup>4</sup> The argument is in defence of the custom of separating the women from the men in the Temple.

<sup>5</sup> The Talmud text reads *R. Dosa*. If this be the correct reading it carries back the story of Messiah ben Joseph even to New Testament times, for R. Dosa was blind through old age while the Temple was yet standing. See Appendix A.

stand what is written, **"And they shall look unto him whom they pierced and they shall lament for him, &c."** (Zech. xii. 10). But, in the case of him that says, It is for the Evil Yetzer when it is killed? Would it be mourning that would be needed? Surely rejoicing would be needed? Thus (however) expounded R. Judah of the House of the West (i.e. of Palestine);—In time to come (Messianic times) the Holy One, blessed be He, is going to bring forth the Evil Yetzer and slay him in the presence of the righteous and the wicked; Unto the righteous he (the Evil Yetzer) appears like a high mountain, and unto the wicked he appears like a thread of hair. These (the righteous) weep; and those (the wicked) weep. The righteous say, How did we ever get the better of this high mountain? And the wicked weep and say, How is it we did not get the better of this hair thread?<sup>1</sup> And even the Holy One, blessed be He, wonders with them, as it is said;—"Is it wonderful in the eyes of the remnant of this people? saith the Lord God, surely also in Mine own eyes it is wonderful" (Zech. viii. 6).

Zech. ch. xiii.     6 "What are these stripes between thy hands?"

<sup>1</sup> If we regard this passage merely as a specimen of exegesis, to account for the mourning at the death of the Evil Yetzer, we must pronounce it forced; but, if we regard it on its own merits it certainly contains a deep truth; for, even in this life, it is only those who have conquered a temptation who know its might—those who swim with the stream cannot estimate its force. Numberless passages might be collected to show that the Rabbis were keenly alive to the *value* of the Evil Yetzer as affording, not merely a test, but a means of growth in virtue; the following parable (from *Vaiyikra Rabbah* 24) may suffice: "It is like to the case of a king who had a cellar of wine, and the king set watchmen over it, some of them were Nazarites and some of them were drunkards: at eventime he came to give them their hire; he gave to the drunkards two portions and to the Nazarites one portion: They said to him, Our lord, O king, have we not all watched together? Why then hast thou given to these two portions and to us one portion? The king replied, These are drunkards, and it is their nature to drink wine, therefore it is that I give to them two portions and to you one portion."—The Parable is applied to shew that Angels, among whom the Evil Yetzer has no existence, will receive a smaller reward than men among whom it has such power.

He who does not understand how to inflict stripes strikes (the man) with the rod upon his hands or upon his head, but he who knows how to inflict stripes binds (the man) and strikes him upon his back, and not upon his head nor upon his eyes, so as not to blind him, but on a part where there is no danger.

Midrash T'hil-  
lim on Ps. xii.  
end. See also  
Vaiyikra Rab-  
bah 32 (be-  
ginning): and  
Midrash  
T'hilim on  
Ps. xxxviii.

6 "What are these stripes between thy hands?"  
... "Those wherewith I was wounded in the house  
of them that made me to be beloved" (מֵאַהֲבָי).

These stripes (that is) have caused me to be beloved by my Father in Heaven. What hast thou done that they are going to stone thee? It is because I kept the Sabbath. What hast thou done that they are going to burn thee? It is because I ate the Passover cakes. What hast thou done that they are going to slay thee (with the sword)? It is because I circumcised my son. What hast thou done that they should scourge thee? Because I have done the will of my Father that is in Heaven.

6 "What are these stripes between thy hands?"

How many stripes do they give him?

T. B. Mak-  
koth 22<sup>b</sup>.

Forty minus<sup>1</sup> one: If it had been written "**forty in number**" then I should have thought that it meant actually "**forty**," but now that it is written אַרְבַּעִים יִכְנוּ, "**Forty they shall smite him**" (Deut. xxv. 3), (I see that it means) "**within the number**"; (i.e.) a number that is just close upon forty.

Rava said, How foolish men are in that they will rise up before the Book of the Law but will not rise up before a learned man! The *Law* says, "**Forty they shall smite him**," but the Rabbis came and diminished it by one.

<sup>1</sup> Cf. 2 Cor. xi. 24, "*Of the Jews, five times, I received forty stripes minus one.*" If it were not for this reference in the New Testament (and in Josephus *Ant.* iv. 8 n) we should probably have been told that since the tradition is mentioned 'in the Babylonian Gemara' it is therefore not older than the 3rd or 4th century. Surely it is time that such arguments were at an end.

Rabbi Yehudah says, (it means) "the clear forty." And where does he inflict the additional stripe?—Between the shoulders; as it is written, "**What are these stripes between thy hands?**"

But the Rabbis maintain that this is only written with respect to school children.

8 "And it shall come to pass in that day, saith the Eternal, that in all the earth there shall be two parts that shall be cut off [and die] and the *Third Part* (Sh'lishith) shall be left therein."

Tanchuma  
Shophatim.

These (i.e. the Third Part) are the Children of Israel since they are all sons of the *three* patriarchs; (and) the sons of Jacob who was the *third*<sup>1</sup> of the patriarchs. Another interpretation of the words, "**And the Third (Part) shall be left therein**" is, that these are Israel since they would not be (finally) settled in their own Land except at the *Third* redemption.

The *first* redemption is the redemption from Egypt;

The *second* redemption is the redemption of Ezra;

The *third* redemption is unending.

## HINT 582.

9 "And I will bring the third (Part) through the fire and will purify it as silver is purified."

T. B. Rosh  
Ha-Shanah  
16<sup>b</sup>.

R. K'rospadai says that R. Yochanan used to say, Three books are opened on New Year's Day; one book of the absolutely righteous, and one of the absolutely wicked, and one of the intermediate (i.e. neither good nor bad). The absolutely righteous, are written and sealed forthwith for

<sup>1</sup> There is a similar passage in Tanchuma, Section *Baaloth'ka*, where a still better reason is given for applying the name *Sh'lishith* or *Sh'lishiyah* to Israel, viz. Isaiah xix. 24, "*In that day Israel shall be the Third (Sh'lishiyah) to Egypt and to Assyria, even a blessing in the midst of the Earth.*"



life; The absolutely wicked are written and sealed forthwith for death; And the intermediate are held in suspense and stand over from New Year's Day<sup>1</sup> till the Day of Atonement, then, if they are worthy they are written for life, if they are not worthy they are written for death.

There is a tradition that the School of Shammai says, There are three companies on the Day of Judgment, one of the absolutely righteous, one of the absolutely wicked and one of the intermediate. The absolutely righteous are written and sealed forthwith for the life of the World to come; The absolutely wicked are written and sealed forthwith for Gehinnom as it is said, **"And many that sleep in the dust of the earth shall awake, these to eternal life and those for reproach and an eternal gazing-stock"** (Dan. xii. 2); The intermediate go down to Gehinnom and they well up and up (like a bubble in boiling water) and they rise (out of it), As it is said;—**"And I will bring the third part through the fire, &c."** And of them it is that Hannah saith;—**"The Eternal killeth and bringeth to life, He bringeth down to hell and bringeth up"** (1 Sam. ii. 6).

R. Yitzchak the son of Abbin says that their faces are like the bottom of pots (blackened by the fire).

Rava said, (Yes) and these (i.e. the fire-blackened ones) are the very pick (*lit.* the choicest of the choice) of the inhabitants of Machuza (i.e. of his own congregation). And he calls them Children of Gehinnom.

But the School of Hillel say with respect to the intermediate that (the expression) **"Great in Mercy"** (Exod. xxxiv.) means that He (just) bends the scale towards mercy; and that concerning them (the intermediate) David says, **"I love because the Eternal hath heard"** (Ps. cxvi. 1). And of them indeed he uttered the whole stanza, (viz.) **"I was very weak (i.e. in merits) but he helped me"** (verse 6).

And how does he do it? (i.e. how is God able to forgive sins). Rabbi Eliezer said, He treads them under, as it is said;—

<sup>1</sup> Ten days inclusive. See also note on p. 55.

**"He will turn, and be merciful unto us, He will tread down our iniquities, and will cast into the depths of the sea all our sins<sup>1</sup>"** (Micah vii. 19).

Rabbi Yose, the son of Chanina, says that **"Forgiving iniquity"** (means that) He *passes over* transgression. It was taught in the house of Rabbi Yishmael (that God) takes away the first (transgression) first, and such is the Quality<sup>2</sup> (in the Attributes, see Exod. xxxiv.) of God. But Rava said, The iniquity itself is not blotted out for if a man goes on increasing his iniquities this is reckoned back to him. The transgressors of Israel in their bodies and the transgressors of the nations of the world in their bodies go down to Gehinnom, and they are judged therein for twelve months, their bodies are consumed and their souls are burnt up and a wind scatters them so that they become ashes under the soles of the feet of the righteous, as it is said;—**"And ye shall tread down the wicked; and they shall be ashes under the soles of your feet** (Malachi iii. 21).

But informers and epicureans and those that deny the resurrection of the dead and those who have caused their terror to fall upon the land of the living and those that have not only sinned (themselves) but made the many to sin, as for instance Jeroboam and his companions, shall go down to Gehinnom and shall be judged therein for generations of generations; as it is said, **"And they shall go forth and look on the carcases of the men, etc."** (Isaiah lxvi). Gehinnom is consumed but they are not consumed as it is said, **"And their form wears out hell"** (Psalm xlix. 15), and this is because they stretched forth their hands to the *Zevûl* (habitation) as it is said, **"Mizzevûl lo"** (**"From His habitation"** Psalm xlix. 14), and this word *Zevûl* means nothing else than the Sanctuary, as it is said;—**"I have indeed**

<sup>1</sup> Our present Hebrew text in Micah vii. 19, reads הַטָּאֲתָם *"their sins,"* but there can be little doubt that the Yalkut has here preserved the correct reading, especially as the LXX. also reads τὰς ἀμαρτίας ἡμῶν.

<sup>2</sup> On the Jewish belief with respect to the forgiveness of sins see above pp. 32 and 55, in note.

built the house of thy habitation" (Zevul) (1 Kings viii. 13).

Surely my lord<sup>1</sup> said, that Beth Hillel used to say, that "abundant in mercy" (meant) that He just bends the (scale of justice) towards mercy. But surely it is written "And I will bring the third part through the fire"? (The answer is) that there it refers to the transgressors of *Israel* in their bodies. But surely it says (see above) that there is no chance for them? (Yes), in the case when the transgressions predominate, but here (a case is pre-supposed in which) half are transgressions and half merits; and what he means is this, that when the man has half transgressions and half merits and yet has a (single) transgression which comes under the head of "*transgressors of Israel in their bodies*" then it is not enough (for him to be saved). (Then applies) "And I will bring the third (part) through the fire"; but if not (i.e. if he have not sinned against his own body) then (He who is) "Abundant in Mercy" just bends the scale towards mercy.

"The transgressors of Israel" (against their bodies),—who are they?

Rav said, They are the brows that have never put on *tephillin*. And "the transgressors of the nations of the world in their bodies"?—Rav said, It means those that sin in the transgression<sup>2</sup>. "And those that have caused their terror to fall upon the land of the living"? Rav said, Such an one is a president<sup>3</sup> of a congregation who causes

<sup>1</sup> The term *Mar*, "my lord," is often used in the Talmud to denote a previous speaker.

<sup>2</sup> "The transgression" is impurity. St Paul may well have had some such tradition as this in his mind when he wrote the words (1 Cor. vi. 18). *πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστίν, ὃ δὲ πορνείων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.*

<sup>3</sup> The word *Parnās* (פֶּרְנָס, *pascere*), which is used in the Targum for the Heb. רִעוּה, is evidently adopted from the Greek *πύρπος* (see Aruk). The *Parnās* was, in ancient times, probably identical with the *Sh'liach Tzibbur* [compare "Angel of the Church" (Rev. ii. 1, &c.)] the Chief Rabbi or President of the Synagogue; such must not "lord it over their charge" (1 Pet. v. 3). According to an old Boraitha mentioned in T. B. *Ch'gigah* 5<sup>b</sup>, one

excessive fear to fall upon the congregation but not for God's sake (*lit.* for the name of Heaven).

### HINT 583.

Zech. ch. xiv.

Tanchuma  
sect. *Amôr*.  
See also Mid-  
rash T'hillim  
on Ps. ii.

3 "And the Eternal will go forth and fight against those nations."

R. Levi said, Woe to the wicked for they take deep counsel against Israel. Each single one of them says, my counsel is better than thy counsel. Esau said, Cain was a fool in that he killed Abel in the lifetime of his father, he did not understand that his father would multiply and increase; but as for me I am not going to do so, but, **"the days of the mourning for my father are at hand."** (Gen. xxvii. 41). Pharaoh said, Esau was a fool, he did not understand that his brother would increase and multiply in his father's lifetime, but as for me I am not going to do so, but when they are very little, at the birth, I am going to strangle them; As it is said;—**"Every male child, etc."** (Exod. i. 16). Haman said, Pharaoh was a fool, he did not understand that the daughters would be married to husbands and would increase and multiply, but as for me I am not going to do so, but, **"to destroy and to kill and to exterminate"** (Esth. iii. 13; vii. 4, &c.). Rabbi Levi said, So too Gog and Magog will say thus; Those that went before us were fools, they did not consider that they (i.e. Israel) had a Patron in Heaven but I am not going to do so, but first of all I am going to measure myself with (*lit.* 'close with') their Patron and afterwards I measure myself with them; This is that which is written, **"The kings of the earth stand up and the rulers take counsel together against the Eternal and against His Anointed"** (Ps. ii. 2). The Holy One, blessed be He, said unto him, Oh wicked one! comest thou to measure thyself with Me! as thou livest surely I will make war<sup>1</sup> with

of the three things over which God weeps every day is this,—**"Over a pastor (פרנס) who lords it over (המתנאה) his congregation."**

<sup>1</sup> The war with Gog and Magog is a favourite subject with Midrashic Writers. The usual form of the tradition is, that Messiah ben Joseph is

thee; As it is said, "the Eternal shall go forth like a warrior" (Is. xlii. 13), and it also says, "And the Eternal shall go forth and shall fight..."

4 "And His feet shall stand in that day upon the Mount of Olives."

[See Yalkut on Kings, *Hint* 225, where we read as follows;]

"And Elijah went up in a tempest unto Heaven" (2 Kings ii. 11).

There is a tradition that R. Yose said, The Shekinah never (actually) came down here below nor did Moses and Elijah go up to the Height: As it is said, "The Heavens are the Lord's Heavens, and the Earth hath He given to the Children of men" (Ps. cxv. 16). But surely it is written, "And the Eternal came down upon Mount Sinai" (Exod. xix. 20)? [Yes, but this means] ten (spans) higher. But surely it is written, "And His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4)? [This means] ten (spans) higher. But surely it is written, "And Moses went up unto God" (Exod. xix. 3)? [This means] ten (spans) lower.

But surely it is written, "And Elijah went up in a tempest unto Heaven" (2 Kings ii. 11)? [This means] ten lower.

But surely it is written (of Moses), "Taking hold on the face of (the) Throne, spreading His Cloud upon him" (Job xxvi. 9)?

And R. Tanchum says, This shews that the Almighty separates<sup>1</sup> off some of the splendour of His Shekinah and

killed in battle by Gog and Magog, and then, immediately, Messiah ben David appears and slays the wicked one with the breath of his mouth: but in the present passage we see that the Eternal Himself goes forth to the battle. Here, as often, the contradiction is reconciled by the Christian doctrine.

<sup>1</sup> As if the word פֶּרֶשׁוֹ in Job xxvi. 9, were compounded of פֶּרֶשׁ וְיוֹ. It will be seen that the whole verse is taken out of its context and applied to Moses.

covers him with it (lit. *clouds it over him*), so that He can let His Throne down within ten (spans) and he (Moses) takes hold of it.

6 "And it shall come to pass in that day there shall not be light (of) *y'karoth* and *kippaon*.

[E. V. "*clear nor dark*": margin, "*precious*," "*thickness*."] ]

T. B. P'sachim  
50<sup>a</sup>.

Rabbi Eliezer said, This is the light which is *precious* [or, *weighty*] in this world but is *vile*<sup>1</sup> [or *light*] in the World to Come.

And R. Yochanan says, These are (the questions relating to) *Plagues*<sup>2</sup> and *Tents* which are *weighty* in this world but *light* (i.e. easy) in the World to Come.

<sup>3</sup>\* This is that which is written, "And I will bring the blind by a way they have not known [...I will make the dark place light before them...these things I have done and have not forsaken them" (Is. xlii. 16)]. It is not written thus, "These things I will do," but, "These things I have done"—i.e. for Rabbi Akiva and his companions.

"And every precious thing his eye hath seen" (Job xxviii. 10.—This means the eye of R. Akiva.\*

<sup>1</sup> This passage is quoted by Buxtorf sub voc. קפא, and is translated by him "Est lux, quae pretiosa est in mundo vel seculo hoc, et est vilis in seculo altero,.....Glossa קפא id est קל Lewis, et omnis res levis vocatur קפא, quia leve natat in aqua, et Hebraeum קל in Targum redditur קפא."

R. Eliezer probably meant to imply that the Light of the World to Come "should be sevenfold, as the light of the seven days" and should thus make all that is most valued now, by comparison seem vile. It is also probable that he intended by the word קפא (cf. קפא *condensation, coagulation*) to hint at "the terrible crystal" in Ezek. i. 22. Compare *Chapters of R. Eliezer*, cap. 3, where it is stated that the Earth was created from the snow (or ice) beneath the Throne of Glory. See also *B'rashith Rabbah*. God, in creating all beautiful things, reveals only a glimpse in this life, He stores up the reality, for the Righteous, beneath His Throne of Glory.

<sup>2</sup> These questions were recognized as the most difficult problems in the Law and are treated at length in the *Seder Tah'roth*.

<sup>3</sup> The passage enclosed thus; \*.....\*, is not found in the Talmud, but has been taken from Pesikatha Sect. *Parah* (p. 39<sup>b</sup> in Buber's Edition) where the words *y'karoth* and *kippaon* are discussed.

And R. Yehoshua says, These are the children of men who are *honoured* in this world but are of *light esteem* in the World to Come: As the story goes of Rav Yoseph, the son of R. Yehoshua ben Levi, who was sick and fell in a trance; his father said to him, What hast thou seen? He said, I saw a world all topsy-turvey, men that should be uppermost were below and those that should be lowest were above. He said to him, My son, thou hast seen the World as it (actually) is;—but what about ourselves? He replied, Even as we are accounted *here* so are we accounted *there*. (And) what didst thou hear them (i.e. the Angels) say? I heard them say, Blessed is he that cometh here with his learning in his hand: and also, That no created being can stand in the appointed home of martyrs. Who are they (i.e. these martyrs)? Shall it be said that they are R. Akiva and his companions? [Is this reward destined for them] simply because they were martyrs and nothing more? [For surely they were *saints* before they were *martyrs*?] No; it is so even in the case of the martyrs of Lud<sup>1</sup> [i.e. Laodicea].

7 “And it shall come to pass that at eventide there shall be light.”

Rabbi Eliezer said the dominion of the four World-Kingdoms will only last one day of the days of the Holy One, blessed be He, (i.e. 1000 years). Whence do you learn that? Because it is written, “**And the birds came down upon the carcases and Abram scared them away. And the sun was setting . . .**” (Gen. xv. 11, 12).

Chapters of  
R. Eliezer.  
Cap. 28.

<sup>1</sup> According to T. B. *Ta'nith* 18<sup>b</sup> it would seem that suspicion had fallen upon the Jews of Laodicea owing to the sudden death of a lady of high rank: Persecution being feared two brothers, named Lulianus and Pappos, gave themselves up declaring that they had caused her death. These men died to save their brethren and are thus accounted martyrs, yet so far were they from being saints that by their own confession they deserved death though innocent of the special crime for which they suffered. Hence the “Martyrs of Lud” became a proverb for the lowest order of martyrs. Such then is the honour of martyrdom that even the lowest in the white-robed throng has a special mansion in Heaven. “The Martyr first...”

R. Elazar the son of Arak said, It is even as thou sayest; for it is written, **“He hath made me desolate (and) faint all the day”** (Lam. i. 13). (This means) with the exception of two-thirds<sup>1</sup> of an hour. Take note then that it is so: When the sun dips down to set in the West, then for two-thirds of an hour his light is ceasing, and he has no (visible) rays; so, just before the (shades of) evening come the Sun (lit. *the Light*) of Israel springs forth; As it is said, **“And it shall come to pass that at eventide there shall be light.”**

8 **“And it shall be, in that day, that living waters shall go forth from Jerusalem.”**

B'rashith  
Rabbah 70.

R. Joshua of Siknin in the name of R. Levi says, The Holy One, blessed be He, takes the common talk of the Fathers and makes it a key for the redemption of their children. The Holy One, blessed be He, said to Jacob, Thou didst say, וְיָהוָה, **“And the Lord shall be my God”** (Gen. xviii. 21)! As thou livest, all the good things, and blessings, and consolations, which I give to thy children, I will give with none other than this same word (וְיָהוָה)<sup>2</sup>. As it is said,

**“And it shall be (וְיָהוָה) in that day that living waters shall come forth, &c.”** (Zech. xiv. 8).

**“And it shall be (וְיָהוָה) in that day that a man shall keep a heifer, &c.”** (Is. vii. 21, see context which is Messianic).

**“And it shall be (וְיָהוָה) in that day that the Lord shall set His hand the second time, &c.”** (Is. xi. 11).

<sup>1</sup> *Day* may be reckoned either from sunrise to sunset, or as the period of light, in which case the morning and evening twilight must be added. This twilight is supposed to last for 40 minutes or two-thirds of an hour; R. Elazar therefore intends to imply that the desolation of Israel lasts *all the day*, from sunrise to sunset, but the twilight hour is the hour of deliverance “at eventide there is light.”

<sup>2</sup> The *past tense* with *Vau Conversive* is the language of realization and therefore the language of Prophecy:—not וְיָהוָה but וְיָהוָה, *past made future*, or rather made *present*, on man's *part* by trust in Him who is יְהוָה, *Past, Present and Future in One Eternity*: While God on His *part*, in giving His promises with וְיָהוָה, promises (or swears) by Himself (יְהוָה).



"And it shall be (וְהָיָה) in that day that the mountains shall drip with sweet wine, &c." (Joel iii. 18).

"And it shall be (וְהָיָה) in that day that the great blast shall be sounded on the trumpet" (Is. xxvii. 13).

9 "And the Eternal shall be King over all the Earth: in that day the Eternal shall be One, and His Name one."

But is He then not One now ?

T.B. Pesachim  
50<sup>a</sup>.

Rabbi Acha bar Chanina said [that R. Yose said that he had heard R. Yochanan say], Not like this world is the World to Come; In this world when a man receives bad news he says, Blessed be the faithful Judge: and when he receives good news, he says, Blessed be He who is Good and the cause of Good: but, in the World to Come He is altogether "The Good and the Cause of Good."

**"And His Name One":—**

But is it then not one now ?

Rav Nachman says, Not like this world is the World to Come: in this world It (the most holy name) is written with יְהוָה but is read<sup>2</sup> with אֲדֹנָי; but, in the World to Come, it is altogether One.

Rava wished to expound the Passage (i.e. to explain the Most Holy Name) then that Aged one (viz. Elijah) said to him, It is written לְעֵלָם, "hide it<sup>3</sup>."

R. Avina said, It is written; **"This is My Name"** (Exod. iii. 15), and it is also written, **"This is My**

<sup>1</sup> Not in Talmud.

<sup>2</sup> It is written יְהוָה but read אֲדֹנָי *Adonāi*, i.e. "Lord."

<sup>3</sup> "It is written לְעֵלָם, *hide it*." The passage here alluded to is Exod. iii. 15, which concludes thus זֶה שְׁמִי לְעֵלָם וְזֶה זִכְרִי לְדֹר וָדֹר, "This is My Name *for ever* (לְעֵלָם), and this is My memorial from generation to generation"—but, instead of reading לְעֵלָם, "*for ever*," an imaginary infinitive mood לְעֵלָם or לְעֵלָם is supposed to be read, which is consequently translated "*hide (it)*," or "*(it) must be hidden*."

memorial" (Exod. iii. 15). [How can it be both?] The Holy One, blessed be He, said to him, Not as I am written am I read; I am written with **יה** but am read with **יהוה**. In this world, where idolatry is found, men say, "**The Eternal (יהוה) He is God (Elohim)**," but in the World to Come, when the Holy One, blessed be He, is King over us, then will apply the text, "**And the Eternal is King over all the Earth: in that day the Eternal shall be One and His name One.**"

10 "All the Land shall be encompassed as the plain, from Geba to Rimmon south of Jerusalem."

Midrash.

But is not the *south of Jerusalem* a level spot and *from Geba to Rimmon* a place of stones and rocks?

But the fact is that even as Geba and Rimmon are going to be made level south of Jerusalem so all the lands are going to be made level south of Jerusalem<sup>1</sup>.

10 "And it shall be lifted up, and inhabited in its place."

Rava said, The Holy One, blessed be He, is going to raise Jerusalem, &c.

12 "And this shall be the plague wherewith the Eternal shall smite all the nations... its flesh shall rot."

Tanchuma.  
Sect. תנ"ך.

The Holy One, blessed be He, says, I am going to smite them with leprosy: And thus it saith, "**A man when there shall be in the skin of his flesh, &c.**" (Lev. xiii. 2).

<sup>1</sup> I have not been able to identify this quotation; it is possibly derived from some lost Midrash. The meaning of the passage seems to be to caution us against translating (as certain commentators have done), "*As the plain from Geba to Rimmon*,"—for, as a matter of fact, the district from Geba to Rimmon, so far from being a plain, was excessively rugged, and for this very reason it is mentioned, that, even as "*Geba to Rimmon*" is to be levelled, so every high place will be levelled, and Jerusalem alone exalted.

And why? Simply because they set themselves against Israel (for the passage goes on to say):

## 12 "Who have fought against Israel."

And thus thou wilt find that the Holy One, blessed be He, when He exacts punishment of the fourth Empire (Rome), will smite it with leprosy; as it is said, "**Why are thy mighty ones leprous-stricken?**" (נִסְרָףָה, Jer. xlv. 15).

And it is also written;—"And for a swelling and for a burning boil (סִפְחָהּ) and for a burning sore" (Lev. xiv. 56). And so thou findest that, in this world, He (ever) smote their enemies with leprosy.

And who was this Naaman? As it is said, "**A mighty man...but a leper**" (2 Kings v. 1).

And why was he smitten with leprosy? Because he had carried captive out of the land of Israel a little maid.



## APPENDIX A.

### MESSIAH BEN JOSEPH.

It is commonly assumed by Christian scholars that the Jewish belief in a Messiah ben Joseph is of late date; thus Schoettgen, Vol. III. 365, goes so far as to suppose that the Jewish Rabbis originated the story with the deliberate intention of perverting the Christian belief! Wünsche, *Die Leiden des Messias*, maintains that it cannot be traced earlier than the Second Century of the Christian Era; while Drummond in his interesting book *The Jewish Messiah* (page 356), seems to consider that the whole question is settled because "even Gfrörer grants that it is most improbable that this doctrine of a second Messiah was pre-Christian."

I hope however to shew that the *germ* of this belief exists even in the Book of Genesis, and that it runs through the whole of Jewish history, disappearing at times but always breaking out again with increased vividness.

Prophecy is, if I mistake not, the inspired interpretation of the Past. Thus, in the Prophecy of Jacob respecting the future of his descendants (Gen. xlix), the *Tribe* is expected to repeat the history of the Founder from whom it derives its name.

If a scholar, entirely free from the preconceived notions of either Jew or Christian, were set to interpret this Prophecy of Jacob, he would, I think, infer that while there was a promise of a Messiah to Judah (verses 8—12) there was at least an equally clear one to Joseph (verses 22—26), especially in the words "*from thence is the Shepherd the Stone of Israel.*"

It is indeed evident that the Author of this Prophecy expected a Great Ruler (מֶלֶךְ) to arise from the Tribes of Joseph, i.e. either from Ephraim or Manasseh.

He gives however the preference to Ephraim (xxxviii. 14—20).

The blessing on Joseph involves also an allusion to the name *Ephraim* (*fruitful*) in the expression בן פרת ("a fruitful bough") (verse 22). The blessing professes to be a prophecy of 'what should happen in the latter days' (verse 1); it therefore must relate to the history, not of the individual, but of the Tribe. This is seen however to be a repetition of their Father's history; As Joseph was persecuted and hated by his brethren and by strangers, so shall Israel (i.e. the Ten Tribes under the name of *Ephraim*) be (see verse 23):

As Joseph was "separated from his brethren" and as good as dead, so shall Ephraim be in the Captivity (see verse 26): as Joseph came forth from suffering to a throne and became the means of saving his brethren alive, so will the Ten Tribes (*Ephraim*) be in the latter<sup>1</sup> days (verses 24—26).

It would be strange indeed if the sons of Leah should inherit all the blessings and none be reserved for the sons of Rachel. Can the children of Joseph perish? The Prophets from first to last refuse to regard the Ten Tribes as lost; they fully realize that their Restoration will involve a miracle like the resurrection from the dead; yet they expect it to take place, [e.g. in the vision of the dry bones (Ezek. xxxvii. 1—14)]. That this involves the restoration of the House of Joseph is seen from verses 16, 17, "*Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of*

<sup>1</sup> This idea is distinctly expressed in a Jewish writing of the seventeenth century, called the מקור ישראל, as follows:—

"We may indeed say that for this reason he is called '*Ben Ephraim*' because he will be born from the Tribe of Ephraim, and will become the head of the Ten Tribes who are called by the name of *Ephraim* throughout the whole of Scripture: (and he is) typified by the first king, Jeroboam the son of Nebat, who was of the Tribe of Ephraim: and he is called *Ben Joseph*, not merely because he comes from the Stem of Joseph, but because Joseph was himself a true sign and type of the whole House of Israel. Even as it befell Joseph, the Sufferer (lit. *the son of sufferings*, בן היסורין), to be shut up in the prison house, and to be hidden away from his brethren, many days, and from happiness and from prosperity, (yet) from the prison house he comes forth to reign;—so the case stands with the Ten Tribes who are shut up and imprisoned and hidden away from all men, but, in the latter days, they shall attain to happiness and great prosperity even as Joseph did." (Quoted by Wünsche, p. 115.)

*Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand.*" Passages of this character might be multiplied almost without limit but I pass on to consider one only from Jeremiah. In chaps. xxx. and xxxi. Jeremiah is foretelling the restoration of the Ten Tribes under the name of Ephraim: in language coloured by the promise in Gen. xlix. he declares that, "*His Mighty One shall proceed from himself and his Ruler come forth from his own midst*" (Jer. xxx. 21, cf. Gen. xlix. 10 and 24). Certainly we could not blame any Jew who should see in these words a Messiah ben Joseph. This shall be "*in the latter days*" (Jer. xxx. 24, cf. Gen. xlix. 1). Ephraim is even called (Jer. xxxi. 20) God's "*beloved son*" (υἱὸς ἀγαπητός, LXX.). Moreover it is important to observe that the House of Joseph are here denoted not only by the name of Ephraim but also by that of their mother Rachel. Their seeming death is poetically described under the figure of "*Rachel weeping for her children*" (xxxi. 15). Rachel however is comforted "*...thy children shall come again to their own border*" (xxxi. 17). Bearing this in mind we shall be in a better position to interpret the difficult prophecy in Mic. v. 2, respecting Bethlehem Ephratah. This Prophecy is as follows:—

THE TRAVAILING WOMAN. Micah iv. 6—v.

"In that day, saith the Eternal, I will gather her that halted, and I will fold her that was shut out, and her that I had hurt<sup>1</sup>.

"And I will make her that halted to become a Remnant, and her that was banished into a mighty nation;

<sup>1</sup> God is here seen as the good Shepherd: The sheep that halted and was shut out of the fold at night is Ephraim. The sheep is feminine because the Prophet already had in his mind Rachel (רַחֵל "the ewe") who stands here, as in Jeremiah, for the representative of the Tribes of Joseph: The Shepherd has been obliged to give pain to this sheep for some good purpose, therefore He calls it "*Her that I have hurt*"—therein too lies the pledge of healing. Thus the 'banished' Rachel is brought home to the fold, the *Tower of the Flock*, and there she becomes a mighty nation—The image of the lost sheep is already blended with that of the travelling woman.

“ And the Eternal will be King over them in Mount Zion from henceforth even for ever.

“ And thou O Tower of the<sup>1</sup> Flock (or tower of Ader) hill of the Daughter of Zion unto (עֲדִיר *lit.* ‘up to thee’) thee she (the travailing woman) comes—then<sup>2</sup> comes the

<sup>1</sup> In Genesis xxxv. we read that Rachel travailed in hard labour and died in giving birth to a son “*in the way to Ephrath, which is Beth-lehem.*” This son she would have called “Benoni” *the son of my pain*, “but his father called him Benjamin” *the son of my right hand*. After burying her Jacob moved his tent “*beyond the Tower of Ader*” (i.e. the Tower of the Flock); probably because he was unable to bear the sight of the place where his loved wife had died. When then the Prophet says that the ‘Travailing woman,’ the ideal of Rachel, shall come *up to* the Tower of Ader, he must imply that the birth-pangs will seize her there (chap. v. 1); he does not actually say that she will *die* in giving birth, but certainly the whole image suggests *deadly birth-pangs*. Now, since the image has been shewn to be a combination of the lost sheep and the travailing woman therefore the Prophet uses also a twofold name for the home of deliverance, viz. מִגְדַּל עֵדֶר and עֵפֶל בֵּת צִיּוֹן; the *sheep* finds its fold in the “*Tower of the Flock*,”—Zion, the travailing woman, in her “*Hill*,” ‘*Ophel bath Zion.*’

<sup>2</sup> “*then comes, &c.*”—We might have expected “*then she dies*,” but, on the other hand, the pangs are rewarded with life; when the pain was at its greatest then the New Age is born. When the Prophet says “*the former dominion*” it is not easy to determine whether he alludes to the fact that the first king of Israel was from the house of Joseph, so that ‘the former dominion’ would be the ascendancy of Ephraim, or whether he is thinking of the times of David who reigned over a united People, in which case the promise would be to Ephraim *through the House of David*. Micah had seen the whole House of Joseph led captive by Sargon (b.c. 722); He must have been deeply impressed (see i. 6—8). It seems to me that, in the present prophecy, he is grieving over them and foretelling their final deliverance after deadly pain. The many sins and shortcomings of the Northern Kingdom are now looked at tenderly by the Prophet of the South, he calls her (v. 6) “*her that halted*,” “*the outcast*” and even “*her that God had hurt.*”

The whole passage certainly implies a great promise to the House of Joseph, we cannot therefore wonder at the interpretation given by the Targum (verse 8) “*And thou Messiah of Israel, that art hidden on account of the sins of the Congregation of Zion, to thee the Kingdom will come, &c.*” This “*Messiah of Israel*” is the Messiah ben Joseph to whom victory comes through death.

We may here remark that the Author of the Book of Revelation seems to have been acquainted with this Targum, or at least with the tradition of the *hiding away* of Messiah, for, in a passage (xii. 1—6),



“former dominion, the kingdom to the daughter of Jerusalem.

“And now<sup>1</sup> why dost thou utter such a cry? Is it “because there is no King in thee? Is it that no “counsellor is thine?

“For pangs have seized thee like the travailing woman.

“Be in pangs and give birth as the travailing woman, “O daughter of Zion. But now<sup>2</sup> thou must go forth from “the city and dwell in the field and come as far as Babylon,—there shalt thou be rescued and there shall the “Eternal redeem thee from the hand of thine enemies.

manifestly founded upon Micah's prophecy of the Travailing Woman, he writes;—“And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars [*compare Joseph's dream*, Gen. xxxvii. 9]; and she was with child: and she crieth out, travailing in birth and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was about to be delivered, that when she was delivered he might devour her child. And she was delivered of a son, a man child [cf. Exod. ii. 2] who is to rule all the nations with a rod of iron: *and her child was caught up unto God*, and unto his throne. And the woman fled into the wilderness; where she hath a place prepared of God, that there they may nourish her a thousand two hundred and three score days” [i. e. 3½ years or 42 months, Rev. xi. 3, or ‘*a time times and a half*,’ Dan. vii. 25].

<sup>1</sup> “*And now*,” &c. Three times in this short prophecy we read the word “*now*” (viz. verses 9, 11, and 14); in each case it introduces what we may call the ἀρχὴ ὠδίνων. These ‘pains’ come to a climax in verse 14, preparing us for the Birth in the verse which follows. After conquering Samaria Sargon invaded Judah in the year B.C. 711, the year of Hezekiah's illness. This invasion may well account for the verses 9, 11, and 14. Indeed the whole prophecy is wrung forth by the conviction that Judah must share the fate of Ephraim (see i. 9). Thus, in the next verse, ‘the travailing woman’ is called ‘*the daughter of Zion*’ though the image was originally suggested by Rachel and the fate of Ephraim.

<sup>2</sup> “*But now*.”—The ἀρχὴ ὠδίνων (see last note). The expression עַר בָּבֶל “*as far as Babylon*” recalls עִרְיָה in verse 8; in both cases the lowest depth is reached just before the deliverance begins. If Micah wrote the word ‘Babylon’ he probably thought of it as the city to which Assyria would be likely to transport her captives, but the prophecy was fulfilled in another sense beyond the horizon of the prophet's view.

"But<sup>1</sup> now, &c."

Ch. v. 1. "And thou Bethlehem Ephratha<sup>2</sup> small to be

<sup>1</sup> "*But now, &c.*"—I leave the words which follow untranslated because they merely refer to events in which Micah saw the sign that the birth-pangs had begun.

<sup>2</sup> *Bethlehem Ephratha*.—The name *Ephratha* (אֶפְרַתָּה) was already archaic in Micah's time: Why does he use it here? Undoubtedly it was his habit to use names with reference to their etymology (see ch. i. 10—15), but it is not enough to say that the name is here chosen to hint at *fruitfulness* (root פֶּרָה, cf. Gen. xli. 52; xlii. 20, &c.), on the contrary I maintain that, as *Bethlehem* is chosen to carry our thoughts to *David*, so *Ephratha* is intended to hint at *Ephraim*. And this on the following grounds:—The word אֶפְרַתִּי is sometimes translated *Ephraimite* and sometimes *Ephrathite* (see 1 Sam. i. 1; 1 Kings xi. 26; Judges xii. 5; and 1 Sam. xvii. 12; Ruth i. 2). Thus we find a close connexion between *Ephratha* (*Bethlehem*) and *Ephraim*. What is the origin of it? In Gen. xxxv. 16 we read that Rachel died close to Ephrath and was buried there "*in the way to Ephrath which is Bethlehem*" (v. 19). Jacob, even in the depth of his sorrow, seems to have associated his affliction with *fruitfulness*. He clings to the name of her grave as though it recalled God's promise "I will make thee fruitful" (xlviii. 4); he refuses to call the child the "son of grief" but names it "The son of my right hand" (xxxv. 18). Joseph is sold into Egypt and his second son is named *Ephraim*, "*For God hath caused me to be fruitful in the land of my affliction*" (Gen. xli. 52). May not this name have been suggested by his father's early sorrow? For what is more likely than that Jacob would have spoken to his favourite son of that great trial, especially as Rachel was Joseph's own mother? This supposition becomes almost a certainty when we refer to the singular language (Gen. xlviii. 5—7) in which Jacob on his death-bed informs Joseph of his intention of adopting Manasseh and *Ephraim*; for after mentioning God's promise "*I will make thee fruitful*" (v. 4), he goes on to speak of *Ephraim* and Manasseh and then, in verse 7, without any apparent reason, he says, "*And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath [the same is Bethlehem].*" May we not see, in this otherwise disjointed verse, the thought of the aged man who had learnt the *fruitfulness* of grief, recurring to his own experience and reading therein a promise for the two grandsons that were "*born in Egypt*" (see verse 5)? If this view be correct it would also account for what follows, for there we find Jacob giving the preference to *Ephraim*, placing his right hand on his head and his left on that of Manasseh though *Ephraim* was the younger. Thus *Ephraim* would be seen to be directly connected,

“among the thousands of Judah, from thee there cometh  
 “forth for Me one who is to be a Ruler in Israel, and his  
 “goings forth have been from of old from the days of  
 “Eternity.

“Therefore<sup>1</sup> will He give them up until the time when  
 “the travailing woman has brought forth, (then) the re-  
 “mainder of his brethren shall return in addition to the  
 “children of Israel.”

Thus we see that the Messianic prophecy in Micah contains a promise to Ephraim, and that it lends itself in many ways to the doctrine, if not of a *suffering* Messiah, at least of a Messiah whose advent should be ushered in by the חבלי משיח, the birth-pangs of Messianic times.

I cannot think that Micah expected an *Ephraim-Messiah*, for even Hosea himself, the Prophet of the Northern Kingdom, looks forward to the ideal time when the Ten Tribes would “return and seek the Lord their God, and David their King” (Hos. iii. 5). Still the Prophecy is one which might easily be interpreted in that sense, and, as a matter of fact, the Targum on the Prophets<sup>2</sup> has so interpreted it. The question now before us is, not to ascertain the correctness of this interpretation, but the date at which it first became current.

There is a very old Jewish tradition that Edom (i.e. the World-Power) can only fall by the hands of *Joseph*.

not merely by derivation but by family history, with *Ephrath*. Both names would suggest not merely *fruitfulness* but *fruitfulness wrought out through sorrow*.

Thus the name “*Bethlehem Ephratha*” has a deep significance upon the lips of Micah; it conveys a promise to the Ten Tribes (Ephraim); it unites them with Judah; it hints at sorrow like that of Rachel and of fruitfulness that should follow.

<sup>1</sup> “*Therefore will He give them up, &c.*”—God will give up the Ten Tribes until the full time spoken of above has been accomplished, and the pains have done their work, then Messiah is born, and Ephraim is born, so that “*the remainder of his brethren*,” i.e. the Lost Tribes, return and are added על בני ישראל so as to become One with Judah and her kindred Tribes.

<sup>2</sup> Dr Schiller-Szinessy has undertaken to prove that the Targum on the Prophets belongs, in substance at least to some date B.C.; certainly it contains passages which were known to the New Testament writers.

Thus on the verse (Gen. xxx. 25),—“*And it came to pass, when Rachel had given birth to Joseph, that Jacob said to Laban, Send me home....*,”—the B’rashith Rabbah (75) explains that Jacob did not dare to face Esau until the Avenger of Esau was born. R. Sh’muel bar Nachman (2nd Cent. A.D.) mentions it as “*handed down by tradition*” (מסורת היא) “*that Esau can only fall by the hand of the sons of Rachel.*” There is also, in the same place, a discussion between R. Yehudah, R. Nechamyah, and the Rabbanan (i.e. the unnamed Rabbis) on the words of Jacob (Gen. xxxii. 5) “*I have oxen and asses...*” (lit. “*I have an ox and an ass...*”), R. Nechamyah maintaining that the words *ox* and *ass* are nouns of multitude while the Rabbanan say, “*ox*—this is Messiah (anointed) for war; as it is said (of Joseph, see Deut. xxxiii. 17) *His glory is the first-born of his ox [and his horns are the horns of the unicorn; with them shall he goad the peoples (to the) ends of the earth, and they (i.e. the horns) are the myriads of Ephraim and the thousands of Manasseh]*. The *ass*—this is the King Messiah; as it is said (Zech. ix.) *Meek and riding upon an ass, &c.*”

Thus we see that, already in the Second Century, the story of Messiah ben Joseph was known as *an old tradition*, though by some Teachers it was neglected as ‘mystical.’

It is even asserted by some that the Prophet Obadiah himself alludes to this tradition when, in the 18th verse, he says, “*And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle therein and devour them, &c.*”

Be this as it may, it is certainly worthy of note that the great deliverer (Joshua), who smites Amalek, and leads the people into the promised land, is of the Tribe of Ephraim (see B’rashith Rabbah 75); a fact, which, taken in connexion with the promise to Joseph in Genesis xlix., might naturally encourage an expectation of a Messiah ben Joseph, who would be a Messiah anointed for war.

It has been said that “*Poets learn in suffering what they teach in song,*” and this is still more true of Nations. It is to the sufferings of the Captivity that we owe the three noblest poems of the Bible, ‘Job,’ ‘Jonah,’ and ‘The Servant of the Lord’ (Is. liii.). ‘Job,’ the ideal sufferer, represents Israel upon whom every possible suffering falls; he comes forth

purified from them all. In Jonah<sup>1</sup> the thought is carried still further: we see, in him, Israel suffering for the world, bearing a commission from God which it is forced to realize against its will, fleeing from God, but swallowed up in the living grave of the Captivity by Babylon, "*the monster that is in the sea*" (Is. xxvii. 1). There Israel remembers God (Jonah ii.), but, even after its deliverance, the Prophet-People has not learnt its lesson (Jonah iii. and iv.). The Book of Jonah gives us a faithful picture of Israel as it was in the days of Cyrus, recognizing God's will but not content to do it. 'Isaiah,' however, completes the picture; he shews us Israel as it should be, the ideal Servant, suffering, not by constraint, but willingly (see Is. lii. 13—liii.), thus becoming the 'Saviour of the World' and well-pleasing in God's sight. All, whether Jews or Christians, must admit that, in the last poem, a conception of nobility has been reached which has never been surpassed; it is true that, did these passages stand alone, we might assert that *Israel* and not an *individual* is the ideal Servant, yet, once given the fact that a personal Messiah is expected, there is no logical escape from the dilemma, either He must fulfil this highest ideal of nobility, or He must sink below the people that He is supposed to raise. From the time of these three poems, *Job*, *Jonah*, and *the Servant of the Lord*, a new direction must have been given, in all thoughtful minds, to the Messianic hope; but, since from the very nature of the case, a suffering Messiah meant salvation to the Gentiles, therefore, as with Jonah so with Israel, "*It displeased him exceedingly*" (Jonah iv. 1). The result of this displeasure has left its impress upon the traditions of many ages, more especially in the strange stories which have gathered round Messiah ben Joseph. Some of these will be indicated in the following sketch.

Already in the sixth century B.C. we find the Messianic hope running in a twofold channel, and this chiefly through the rising influence of the Priestly Order. Thus, while Haggai, the layman, directs his hopes to the House of David as represented by Zerubbabel, Zechariah, the Priest-Prophet, holds forth Joshua the High Priest as the type of the Messiah

<sup>1</sup> Jonah is identified with Messiah ben Joseph in Rabbinical traditions.

(see ch. iii.), and though he mentions Zerubbabel as the builder of God's House, yet, even so, he does not fail to indicate (vi. 11—13) that the true Builder shall be the *ideal Priest*. The "*two anointed ones*" of whom he speaks (iv. 14) are *Priest and King*. This same thought is also in his mind when he says of the Coming One, "*he shall be a priest upon his throne: and the counsel of peace shall be between them both*" (vi. 13), *i.e.* the ideal Priest shall also be the ideal King, as indeed was indicated by placing not one crown but many upon the head of Joshua (v. 11).

As we trace the history of this Century the family of David sinks into insignificance while the influence of the Priesthood grows greater and greater. Accordingly in the Book of Malachi we find no allusion to a Messiah ben David. In the horizon of this Prophet's view the Coming One is a great Reformer, a second Moses, whom he calls Elijah (Mal. iv. 5). The spirit of the age of Ezra and Nehemiah lies heavily upon the Prophet, he cannot rise to the height of an Isaiah, he falls back upon the Law; his Messianic hope, if such it can be called, is merely a repetition of Deut. (xviii. 18), "*I will raise them up a Prophet from among their brethren like unto thee.*" Not that Moses himself, or Elijah, meets the whole requirement of that name "*My Angel*," "*The Angel of the Covenant*" (Mal. iii. 1), but rather that mysterious Being of whom it is written, "*Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not for he will not pardon your transgressions, for My name is in him*" (Exod. xxiii. 20, 21; see also xxxii. 34; xxxiii. 2; Numb. xx. 16; Is. lxiii. 9).

This Being is the true Deliverer of whom Moses is the great type, and of whom Elijah is also a type in so far as he is indeed a second Moses. Malachi is the first, so far as we know, to emphasize this connexion between Moses and Elijah<sup>1</sup>.

<sup>1</sup> The relation between Moses and Elias is frequently alluded to in Rabbinic writings; thus, in Pesikta Rabbathi, *P'rashah* 4, we read;—Thus expounded R. Tanchuma on the verse Hos. xii. 13, "*By a prophet the Eternal brought up Israel out of Egypt*,"—this is Moses, "*and by a prophet he is preserved*,"—this is Elijah. Thou wilt find that two Prophets arose for Israel from the tribe of Levi, Moses first and Elijah last. ....

The age from Malachi to Christ, may, for the sake of convenience, be denoted as the Maccabean period. The literature of this period is rich and varied containing amongst other writings, the Books of *Daniel*, the LXX. (considered as a Targum), *Ecclesiasticus*, *Jewish Sibylline Oracles*, *Henoch* (greater part), *Maccabees* (Books I—IV) the *Psalms of Solomon*, *Fourth of Ezra*, and the *Assumption of Moses* (probably in the days of Hérode the Great).

This literature was for the most part produced by suffering, but it was not a suffering that taught Charity like the suffering of the Captivity. Persecution, such as that of Antiochus, does not produce philanthropy, nor is apostasy conducive to brotherly kindness.

Still, in the providence of God, a new phase was added which was needful to complete the Messianic hope by bringing into strong relief the eschatology of Scripture. As it was with Christ on His last journey to Jerusalem, speaking to a few near disciples of His sufferings but to the multitudes only of crowns and kingdoms and of final judgment, so it was with the Books of this age; a few might see therein a Face set towards Jerusalem, though by far the greater part would only hear a great National promise of Judgment and redress. This must be ever borne in mind since our present object is to ascertain, not the actual meaning of those prophecies which seem to speak of a suffering Messiah, but, by an historical enquiry to determine how they were understood by the men of this age.

The prophecy in Dan. vii. 9—14 has been already considered

Thou wilt find that Moses and Elijah were equal in every particular; Moses was a Prophet, Elijah was a Prophet:

Moses was called "*a Man of God*" and Elijah was called "*a Man of God*." [I condense the remainder of the passage omitting many of the less striking analogies].

Moses and Elijah both went up on high.

Of Moses it is said (Exod. xxxiv. 6) "*And the Eternal passed before his face;*" and of Elijah (1 Kings xix. 11) "*And behold the Eternal passed by.*"

Both heard the Voice of God in the Wilderness:

Both destroyed the Idolaters:

Both were hidden in the Cave; both, too, in "*the Mount of God*."

Both fasted in the Wilderness for forty days and forty nights, both being miraculously sustained by God:

Both brought down fire from heaven, &c.

(see p. 18 ff. in note). If we could be sure that the passages in the Book of Henoch are genuine, in which Messiah is spoken of under the name of *Son of Man*, then we should know that this title was applied to a personal Messiah before the time of Christ, but unfortunately *Henoch* has suffered from so many interpolations, that, in the present state of our knowledge, such an argument would be worthless.

During the earlier part of the Maccabean age the family of David is lost to history. The hope of the Nation centred upon the Maccabees; and thus the Messianic hope, in so far as it was personal, *was still further directed to the Tribe of Levi*. Consistently with this it will be observed that no mention of a *ben David* is to be found in the Books of the Maccabees; the "*faithful Prophet*" who is expected (1 Macc. xiv. 41 and iv. 46) is a second Moses or Elijah such as Malachi had spoken of.

Again, in the dream of Judas Maccabeus (2 Macc. xv. 12—16), it is Jeremias, the Priest-Prophet, "*who prayeth much for the people and for the holy city*," who appears in glory as the patron saint of Israel.

So too in Ecclesiasticus<sup>1</sup>, though David is mentioned in the 'praises of famous men,' not one word is said of a Messiah from his line<sup>2</sup>, but, on the other hand, of Elijah it is said (ch. xlviii.):

1. Καὶ ἀνέστη Ἡλίας προφήτης ὡς πῦρ,  
καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο (cf. S. John v. 35).
2. ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμὸν,  
καὶ τῷ ζήλῳ αὐτοῦ ὥλιγοποίησεν αὐτούς.
3. ἐν λόγῳ κυρίου ἀνέσχευεν οὐρανὸν,  
καὶ κατήγαγεν οὕτως τρεῖς πῦρ.
4. ὡς ἐδοξάσθης, Ἡλία, ἐν θαυμασίοις σου,  
καὶ τίς ὅμοιός σοι καυχᾶσθαι;
5. ὁ ἐγείρας νεκρὸν ἐκ θανάτου,  
καὶ ἐξ ᾗδου ἐν λόγῳ ὑψίστου.
6. ὁ καταγαγὼν βασιλεῖς εἰς ἀπώλειαν,  
καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν.
7. ὁ ἀκούων ἐν Σινᾷ ἐλεγμὸν,  
καὶ ἐν Χωρῆβ κρίματα ἐκδικήσεως.

<sup>1</sup> Early in 2nd Cent. B.C.

<sup>2</sup> The promise to the house of David is not wholly ignored (cf. ch. xlv. 25; xlvii. 11, 22), but it is passed over as a difficulty rather than insisted on as a ground of hope. Compare also 1 Macc. ii. 57.



8. ὁ χρίων βασιλεὺς εἰς ἀνταπόδομα,  
καὶ προφήτας διαδόχους μετ' αὐτόν.
9. ὁ ἀναληφθεὶς ἐν λαίλαπι πυρὸς  
ἐν ἄρματι ἵππων πυρίνων.
10. ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς  
κοπάσαι ὀργὴν πρὸ θυμοῦ,  
ἐπιστρέψαι καρδίαν πατὸς πρὸς υἱόν,  
καὶ καταστῆσαι φυλὰς Ἰακώβ.
11. μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει κεκοσμημένοι  
[or κεκοιμημένοι],  
καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα.

From this passage we see that Elijah has taken the place of the Messiah; for the words καὶ καταστῆσαι φυλὰς Ἰακώβ (10) are quoted from the Messianic prophecy Is. xlix. 5, 6 respecting the 'Servant,' "And now saith the Eternal that formed me from the womb to be His Servant to bring back Jacob unto Him, and that Israel may be gathered to Him, and I am honoured (cf. Eccclus. xlviii. 4) in the Eyes of the Eternal and My God is become my strength. For He said, It is but a light thing that thou should'st be My Servant to set up the Tribes of Jacob (לְהָקִים אֶת-שְׁבִטֵי יִשְׂרָאֵל) and to bring back the imprisoned ones of Israel (לְנִצְרֵי יִשְׂרָאֵל). For I will make thee a Light to the Gentiles, and to become My Salvation unto the ends of the Earth."

If this quotation be admitted we learn incidentally that the Author of Ecclesiasticus (about 180 B.C.) already gave a *personal* interpretation to the prophecy respecting the *Servant of the Lord* in II. Isaiah; so that the thought of a Suffering Messiah was not unknown before the days of Christ.

The restoration of the Ten Tribes, which is here ascribed to Elijah, is, in the traditions of a later time, always associated with Messiah ben Joseph.

Again from verse 11, though the text be difficult, we learn that Elijah is directly associated with the resurrection from the dead; as indeed we might naturally expect, not merely because of the miracle (1 Kings xvii. 17—24), but because the restoration of the Tribes is frequently connected in the Bible with the general Resurrection.

Hitherto we have seen the promise to the House of David well-nigh forgotten through the growing power of the House of

Levi, represented as it was in the *Spiritual* order by the Priesthood, and in the *temporal* by the throne of the Maccabees.

If, at this time, the question had been asked, "*What think ye of the Christ? whose son is he?*" the answer would certainly not have been, "*the son of David.*"

But when the later<sup>1</sup> Asmonean princes cast in their lot with the unpopular Sadducees a great reaction set in in favour of the House of David. It is, I believe, to this reaction that we owe the two Messianic Psalms (xvii. and xviii.) of the *Psalms of Solomon*<sup>2</sup>. Of these the former is so interesting that I venture to transcribe it at length.

God Himself is  
King of Israel  
(cf. verse 36).

1. Κύριε, σὺ αὐτὸς βασιλεὺς ἡμῶν εἰς τὸν αἰῶνα καὶ ἔτι,  
ὅτι ἐν σοί, ὁ θεός, καυχῆσεται ἡ ψυχὴ ἡμῶν.
2. καὶ τίς ὁ χρόνος ζωῆς ἀνθρώπου ἐπὶ τῆς γῆς; κατὰ τὸν  
χρόνον αὐτοῦ,  
καὶ ἡ ἐλπὶς αὐτοῦ ἐπ' αὐτόν.
3. ἡμεῖς δὲ ἐλπιοῦμεν ἐπὶ θεόν, τὸν σωτῆρα ἡμῶν,  
ὅτι τὸ κράτος τοῦ θεοῦ ἡμῶν εἰς τὸν αἰῶνα μετ' ἐλέου,
4. καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν εἰς τὸν αἰῶνα ἐπὶ τὰ ἔθνη  
ἐν κρίσει.
5. σύ, κύριε, ἡρετίσω τὸν Δαυὶδ βασιλέα ἐπὶ Ἰσραὴλ,  
καὶ σὺ ὤμοσας αὐτῷ περὶ τοῦ σπέρματος αὐτοῦ εἰς τὸν  
αἰῶνα,  
τοῦ μὴ ἐκλείπειν ἀπέναντί σου βασίλειον αὐτοῦ.
6. καὶ ἐν ταῖς ἀμαρτίαις ἡμῶν ἐπανεστήσαν ἡμῖν ἀμαρτωλοί,  
ἐπέθεντο ἡμῖν καὶ ἐξῶσαν ἡμᾶς.  
οἷς οὐκ ἐπηγγείλω, μετὰ βίας ἀφείλοντο,
7. καὶ οὐκ ἐδόξασαν τὸ ὄνομά σου, τὸ ἔντιμον ἐν δόξῃ·  
ἔθεντο βασίλειον ἀντὶ ὕψους αὐτῶν,
8. ἡρῆμωσαν τὸν θρόνον Δαυὶδ ἐν ὑπερηφανίᾳ ἀλαλάγματος.

The old promise  
to David now  
remembered.

A non-Davidic  
family has  
usurped the  
throne.

<sup>1</sup> Hyrcanus broke with the Pharisees towards the end of his reign (about B.C. 108), Aristobulus, and, after him, Alexander Jannaeus, continued the same policy; both these reigns were marked by the most horrible crimes; Alexander, on one occasion crucified as many as 800 men of the Pharisaic party at a banquet.

<sup>2</sup> The date of the *Psalms of Solomon* is determined by an allusion to the death of Pompey (ψ ιι. 30 ff.): The book therefore cannot have been written before 48 B.C. There can be but little doubt that it is the work of a Pharisee, that it is directed against the Sadducees, and the Court Party, under the weak rule of the last of the Asmoneans, when the influence of Antipater the Edomite was making itself felt.

- καὶ σύ, ὁ θεός, καταβαλεῖς αὐτοὺς  
καὶ ἄρεις τὸ σπέρμα αὐτῶν ἀπὸ τῆς γῆς,
9. ἐν τῷ ἐπαναστῆναι αὐτοῖς ἄνθρωπον  
ἀλλότριον γένους ἡμῶν.
10. κατὰ τὰ ἁμαρτήματα αὐτῶν ἀποδώσεις αὐτοῖς.  
ὁ θεὸς εὗρεθείη αὐτοῖς κατὰ τὰ ἔργα αὐτῶν,
11. κατὰ τὰ ἔργα αὐτῶν ἐλεήσει αὐτοὺς ὁ θεός.  
ἐξηρεύνησε τὸ σπέρμα αὐτῶν καὶ οὐκ ἀφῆκεν αὐτούς.
12. πιστὸς ὁ κύριος ἐν πᾶσι τοῖς κρίμασιν αὐτοῦ,  
οἷς ποιεῖ ἐπὶ τὴν γῆν.
13. ἠρήμωσεν ὁ ἄνεμος τὴν γῆν ἡμῶν ἀπὸ ἐνοικούντων αὐτήν,  
ἠφάνισαν νέον καὶ πρεσβύτην καὶ τέκνα αὐτῶν ἅμα.
14. ἐν ὀργῇ κάλλους αὐτοῦ ἐξαπέστειλεν αὐτὰ ἕως ἐπὶ δυσμῶν,  
καὶ τοὺς ἄρχοντας τῆς γῆς, εἰς ἐμπαιγμὸν  
καὶ οὐκ ἐφείσατο.
15. ἐν ἀλλοτριότητι ὁ ἐχθρὸς ἐποίησεν ὑπερηφανίαν,  
καὶ ἡ καρδιά αὐτοῦ ἀλλοτρία ἀπὸ τοῦ θεοῦ ἡμῶν.
16. καὶ πάντα ὅσα ἐποίησεν ἐν Ἱερουσαλήμ,  
καθὼς καὶ τὰ ἔθνη ἐν ταῖς πόλεσι τοῖς θεοῖς αὐτῶν.
17. καὶ ἐπεκράτουν αὐτῶν οἱ υἱοὶ τῆς διαθήκης ἐν μέσῳ ἔθνων  
συμμίκτων,  
οὐκ ἦν ὁ ποιῶν ἐν αὐτοῖς ἐν μέσῳ Ἱερουσαλήμ ἕλεος καὶ  
ἀλήθειαν.
18. ἔφυγον ἀπ' αὐτῶν οἱ ἀγαπῶντες συναγωγὰς ὁσίων,  
ὡς στρουθία ἐξεπετάσθησαν ἀπὸ κοίτης αὐτῶν.
19. ἐπλανῶντο ἐν ἐρήμοις, σωθῆναι ψυχὰς αὐτῶν ἀπὸ κακοῦ,  
καὶ τίμιον ἐν ὀφθαλμοῖς παροικίας ψυχὴ σεσωσμένη ἐξ  
αὐτῶν.
20. εἰς πᾶσαν τὴν γῆν ἐγενήθη ὁ σκορπισμὸς αὐτῶν ὑπὸ  
ἀνόμων.  
ὅτι ἀνέσχεν οὐρανός, τοῦ σταῆσαι ὑετὸν ἐπὶ τῆς γῆς,
21. πηγαὶ συνεσχέθησαν αἰώνιοι ἐξ ἀβύσσων,  
ἀπὸ ὀρέων ὑψηλῶν.  
ὅτι οὐκ ἦν ἐν αὐτοῖς ποιῶν δικαιοσύνην καὶ κρίμα ἀπὸ ἄρ-  
χοντος αὐτῶν  
καὶ λαοῦ ἐλαχίστου ἐν πάσῃ ἁμαρτία.
22. ὁ βασιλεὺς ἐν παρανομίᾳ,  
καὶ ὁ κριτὴς οὐκ ἐν ἀληθείᾳ  
καὶ ὁ λαὸς ἐν ἁμαρτία.
23. ἴδε, κύριε, καὶ ἀνάστησον αὐτοῖς τὸν βασιλέα αὐτῶν,  
υἷὸν Δαυὶδ, εἰς τὸν καιρὸν, ὃν οἶδας σύ, ὁ θεός,

Already the  
usurping house  
of the Asmonean  
is near its fall.

This brought  
about by a  
foreigner (Anti-  
pater?).

The foreigner  
slights the Jewish  
Religion.

Those zealous for  
the Law (i.e. the  
Scribes) are  
obliged to save  
themselves by  
flight.

The whole State  
is so corrupt that  
nothing remains  
but the Advent  
of ben David.  
May God raise  
him up.

His glorious  
reign.

τοῦ βασιλεῦσαι ἐπὶ Ἰσραὴλ παῖδά σου,

24. καὶ ὑπόζωσον αὐτὸν ἰσχύν,

τοῦ θραῦσαι ἄρχοντας ἀδίκους,

25. καθαρίσον Ἱερουσαλὴμ ἀπὸ ἐθνῶν

καταπατούντων ἐν ἀπωλείᾳ,

ἐν σοφίᾳ, ἐν δικαιοσύνῃ,

26. ἐξῶσαι ἁμαρτωλοὺς ἀπὸ κληρονομίας,

ἐκτρίψαι ὑπερηφανίαν ἁμαρτωλῶν ὡς σκεύη κεραμέως,

ἐν ῥάβδῳ σιδηρᾷ συντρίψαι πᾶσαν ὑπόστασιν αὐτῶν,

27. ὀλοθρεῦσαι ἔθνη παράνομα ἐν λόγῳ στόματος αὐτοῦ,

ἐν ἀπειλῇ αὐτοῦ φυγεῖν ἔθνη ἀπὸ προσώπου αὐτοῦ,

καὶ ἐλέγξει ἁμαρτωλοὺς ἐν λόγῳ καρδίας αὐτῶν.

28. καὶ συνάξει λαὸν ἅγιον,

οὗ ἀφηγήσεται ἐν δικαιοσύνῃ,

καὶ κρινεῖ φυλὰς λαοῦ

ἡγιασμένου ὑπὸ κυρίου θεοῦ αὐτοῦ.

29. καὶ οὐκ ἀφήσει ἀδικίαν ἐν μέσῳ αὐτῶν αὐλισθῆναι,

καὶ οὐ κατοικήσει πᾶς ἄνθρωπος μετ' αὐτῶν εἰδὼς κακίαν,

30. γνώσεται γὰρ αὐτούς, ὅτι πάντες υἱοὶ θεοῦ αὐτῶν εἰσι,

καὶ καταμερίσει αὐτοὺς ἐν ταῖς φυλαῖς αὐτῶν ἐπὶ τῆς γῆς,

31. καὶ πάροικος καὶ ἀλλογενὴς οὐ παροικήσει αὐτοῖς ἔτι.

κρινεῖ λαοὺς καὶ ἔθνη ἐν σοφίᾳ δικαιοσύνης αὐτοῦ.

διάψαλμα.

32. καὶ ἔξει λαοὺς ἐθνῶν,

δουλεύειν αὐτῷ ὑπὸ ζυγὸν αὐτοῦ,

καὶ τὸν κύριον δοξάσει ἐν ἐπισήμῳ πάσης τῆς γῆς.

33. καὶ καθαρίσει Ἱερουσαλὴμ ἐν ἁγιασμῷ

ὡς καὶ τὸ ἀπ' ἀρχῆς,

34. ἔρχεσθαι ἔθνη ἀπ' ἄκρου τῆς γῆς,

ιδεῖν τὴν δόξαν αὐτοῦ,

φέροντας δῶρα τοὺς ἐξησθηνηκότας υἱοὺς αὐτῆς,

35. καὶ ιδεῖν τὴν δόξαν κυρίου,

ἣν ἐδόξασεν αὐτὴν ὁ θεὸς

καὶ αὐτὸς βασιλεὺς δίκαιος,

διδακτὸς ὑπὸ θεοῦ ἐπ' αὐτούς.

36. καὶ οὐκ ἔστιν ἀδικία ἐν ταῖς ἡμέραις αὐτοῦ ἐν μέσῳ αὐτῶν

ὅτι πάντες ἅγιοι,

καὶ βασιλεὺς αὐτῶν Χριστὸς κύριος [? κυρίου].

37. οὐ γὰρ ἐλπίζει ἐπὶ ἵππον καὶ ἀναβάτην καὶ τόξον,

οὐδὲ πληθυνεῖ αὐτῷ χρυσίον καὶ ἀργύριον εἰς πόλεμον,

καὶ πολλοῖς οὐ συνάξει ἐλπίδας εἰς ἡμέραν πολέμου.

Psalms ii. applied  
to him.

He "restores the  
Tribes of Israel."

1 Kings x. 1 ff.  
with Ps. lxxii. 10.

His reign a  
Spiritual one.

He conquers the  
world not by  
force of arms but  
by trust in God.

38. κύριος αὐτὸς βασιλεὺς αὐτοῦ,  
ἐλπίς τοῦ δυνατοῦ ἐλπίδι θεοῦ,  
καὶ ἐλεήσει πάντα τὰ ἔθνη ἐνώπιον αὐτοῦ ἐν φόβῳ
39. πατάξει γὰρ γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ εἰς αἰῶνα.
40. εὐλογήσει λαὸν κυρίου  
ἐν σοφίᾳ μετ' εὐφροσύνης.
41. καὶ αὐτὸς καθαρὸς ἀπὸ ἁμαρτίας,  
τοῦ ἄρχειν λαοῦ μεγάλου,  
ἐλέγξαι ἄρχοντας,  
καὶ ἐξῆραι ἁμαρτωλοὺς ἐν ἰσχύϊ λόγου.
42. καὶ οὐκ ἀσθενήσει ἐν ταῖς ἡμέραις αὐτοῦ ἐπὶ θεῷ αὐτοῦ,  
ὅτι ὁ θεὸς κατειργάσατο αὐτὸν δυνατὸν ἐν πνεύματι ἁγίῳ  
καὶ σοφὸν ἐν βουλῇ συνέσεως  
μετ' ἰσχύος καὶ δικαιοσύνης.
43. καὶ εὐλογία κυρίου μετ' αὐτοῦ ἐν ἰσχύϊ  
καὶ οὐκ ἀσθενήσει.
44. ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον·  
καὶ τίς δύναται πρὸς αὐτόν;  
ἰσχυρὸς ἐν ἔργοις αὐτοῦ  
καὶ κραταῖος ἐν φόβῳ θεοῦ,
45. ποιμαίνων τὸ ποιμνίον κυρίου ἐν πίστει καὶ δικαιοσύνῃ,  
καὶ οὐκ ἀφήσει ἀσθενῆσαι ἐν αὐτοῖς ἐν τῇ νομῇ αὐτῶν.
46. ἐν ὁσιότητι πάντας αὐτοὺς ἄξει,  
καὶ οὐκ ἔσται ἐν αὐτοῖς ὑπερηφανία,  
τοῦ καταδυναστευθῆναι ἐν αὐτοῖς.
47. αὕτη ἡ εὐπρέπεια τοῦ βασιλέως Ἰσραὴλ,  
ἣν ἔγνω ὁ θεός,  
ἀναστήσαι αὐτὸν ἐπ' οἶκον Ἰσραὴλ,  
παιδεῦσαι αὐτόν.
48. τὰ ῥήματα αὐτοῦ πεπυρωμένα ὑπὲρ χρυσίον τίμιον τὸ  
πρῶτον.  
ἐν συναγωγαῖς διακρινεῖ λαούς,  
φυλὰς ἡγιασμένων.
49. οἱ λόγοι αὐτοῦ ὡς λόγοι ἁγίων  
ἐν μέσῳ λαῶν ἡγιασμένων.
50. μακάριοι οἱ γινόμενοι ἐν ταῖς ἡμέραις ἐκείναις,  
ἰδεῖν τὰ ἀγαθὰ Ἰσραὴλ ἐν συναγωγῇ φυλῶν,  
ἃ ποιήσει ὁ θεός.
51. ταχύναι ὁ θεὸς ἐπὶ Ἰσραὴλ τὸ ἔλεος αὐτοῦ.  
ῥύσεται ἡμᾶς ἀπὸ ἀκαθαρσίας ἐχθρῶν βεβήλων.  
κύριος αὐτὸς βασιλεὺς ἡμῶν εἰς τὸν αἰῶνα καὶ ἔτι

He is himself  
free from sin.

Isaiah xlii. 4 and  
xi. 1 ff. are ful-  
filled in him.

Psalms ends as it  
began; God Him-  
self is Israel's  
King.

We see in this Psalm a wonderful advance towards the Christian conception of Messiah's person and office for which our previous investigation had not prepared us. The Psalm is evidently the work of a spiritually-minded Scribe deeply learned in the Prophets. He ignores, however, the teaching of a *suffering* Messiah. His longing for ben David is wrung from him by the sins of the later Asmoneans and the apostasy of their colleagues the Sadducees. Thus we arrive at a fact, which is confirmed by New Testament history, that, at the time of Christ, the Messiah expected by the Sadducees was simply a second Moses (or Elijah) whereas the Pharisees, and the common people who followed them, looked for a ben David. This may explain why many *Sadducees* came to John's baptism (Matt. iii. 7) but not one of them, so far as we know, to Christ.

It remains to consider briefly two passages from the *Assumption of Moses*, an interesting fragment dating probably from A.D. 6 (see a summary of the arguments in Drummond's *Jewish Messiah*, p. 74—84.)

In chapter iii. of this Apocalypse Moses is describing, under the form of prophecy, the sorrows of the Captivity; all the Tribes mourn; then follows;—

Tunc reminiscuntur	bis cum moyses in
me die illo dicentes	profetis qui multa
tribus ad tribum et	passus est in aegypto
homo de proximo	et in mari rubro et
suo nonne hoc est	in heremo annis XL
quod testabatur no	&c. &c. &c.

I quote this passage merely to shew that, at this period, Moses was regarded as the Prophet '*who suffered many things*' for his people (cf. והאיש משה עני מאד Numb. xii. 3). But since we have shewn that the Messianic expectation of this age, so far as it took a personal form, chiefly centred upon a second Moses it will easily follow that, if Moses were regarded as a Sufferer, Messiah would also be regarded as a Sufferer.

The history of Israel is then sketched by 'Moses' up to the days of Herod the Great: From this point all becomes vague: A religious persecution is foretold in colours borrowed from the times of the Maccabees; then, when the evil is at its height, and consequently, according to universal Jewish tradition,

Messiah should have been expected to appear, we read as follows:—

tunc illo dicente ho  
mo de tribu leuui  
cuius nomen erit  
taxo· qui habens ·VII·  
filios dicens ad eos  
rogans uidete filii  
ecce ultio facta est  
in plebe altera cru  
delis immunda et  
traductio sine mi  
sericordia et emi  
nent principatum  
quae enim gens aut  
quae regio aut quis  
populus impiorum  
in domum qui mul  
ta scelesta fecerunt  
tanta mala passi sunt  
quanta nobis con  
tigerunt.  
Nunc ergo filii audite  
me uidete enim et  
scite quia numquam  
temptans deum nec pa  
rentes nec proau  
eorum ut praetere  
ant mandata illius  
scitis enim quia haec

sunt vires nobis  
et hoc faciemus ieiū  
nemus triduo· et  
quarto die intremus  
in spelunca quae in  
agro est et moria  
mur potius quam  
praetereamus man  
data domini dominorum dei  
parentum nostro  
rum· hoc enim si fa  
ciemus et morie  
mur sanguis nos  
ter uindicauit  
coram domino  
Et tunc parebit reg  
num illius in omni  
creatura illius  
Et tunc zabulus finem  
habebit et tristitiam  
cum eo adducetur  
Tunc implebuntur  
manus nuntii qui  
est in summo cons  
titutus· qui proti  
nus uindicauit illos  
ab inimicis eorum  
&c. &c. &c.

On this passage we may observe that the coming deliverer is of the *Tribe of Levi*; an expectation which we have found to be widely spread at this time; he, however, is not the true Messiah but a forerunner *who prepares the way by his own death*; this forerunner is indeed a Messiah ben Joseph though he is not called by that name; he sees that sufferings are in a special way the lot of God's chosen People, and he resolves not only to suffer *with* them but *for* them. As with

Messiah ben Joseph so with the man 'whose name is Taxo,' his death is the signal for the appearance of that Mighty Being, the true Messiah, who is described in language borrowed from Malachi and Daniel; "*Tunc implebuntur manus nuntii qui est in Summo Constitutus*" or, as it may have stood in the original Hebrew text,—אֵין יְמִלֵּא אֶת־יֵד הַמִּלְאָה הַנֶּצֶב בְּמָרוֹם "Then shall be consecrated the Angel who is appointed in the Height (of Heaven)."

This Angel is no doubt the "*Angel of the Covenant*" (Mal. iii. 1), but the words "*qui est in Summo Constitutus*" carry our thoughts to Michael the guardian Angel of Israel (Dan. x. 13, 21; xii. 1), while the idea of *consecration* seems again to point to the much disputed passage, Dan. ix. 24 and, if so, we obtain a proof that a writer in the earliest days of the first Century understood this prophecy of Daniel in a Messianic sense.

We have now arrived in our brief sketch at the times of the New Testament. Before passing on, it may be worth while to sum up the results at which we have arrived.

As far as the Jewish Church was concerned the Prophetic Dispensation was as a sealed book. Even before the days of Malachi the reaction had already begun. The whole course of subsequent history, while supplying materials for thought, tended to cramp its development; the insignificance of David's family, the ever-growing power of the Priesthood, the persecution of Antiochus, the brilliant successes of the early Maccabees, all tended to exclude a Suffering Messiah, a Saviour of the World, and to substitute a merely Jewish deliverer, a second Moses.

While the Priest-warrior Mattathias and his sons were alive the Nation seemed to have realized its hope, and, after they were gone, their memory served to furnish the ideal of the next generation; the utter depravity of the later Asmonean princes, and the failure of their line in the usurper Herod, proved however the fallacy of this hope. Nor must we forget the rising influence of the Soferim, especially as represented by the Pharisees, and the galling Roman yoke, both of which, while serving to recall the expectation of a Messiah ben David, tended yet further to narrow the sympathies of the Jewish People.

I conclude therefore that, at the time when Christ was born, though the thought of a suffering Messiah was by no



means new, still it was a thought which the whole current of history made it well-nigh impossible for the Nation to entertain or even to apprehend; that it was, however, entertained by a few individuals, is, as I have endeavoured to shew, a matter of history.

One or two passages from the New Testament must now be briefly considered :

(St John i. 29.) "Behold the Lamb of God which beareth (and so *taketh away*) the sin of the world."

How could John Baptist have used these words at the opening of Christ's Ministry unless, by some at least, the prophecy in Isaiah liii. had been recognized as referring to a Suffering Messiah? Still, it may be asked, is there anything in Is. liii. which could have suggested the image of "*the Lamb of God*"? I think there is. We are apt to forget that the Paschal *Lamb* (שֶׁח) was often a *goat* (see Exod. xii. 5, &c.). Now, of the 'scape-goat,' it is said (Levit. xvi. 22), "And the goat shall bear upon him all their iniquities to a land of *cutting off* (קָטַף)." Of the Suffering Servant also it is said (Is. liii. 8) "for he was *cut off* (קָטַעַ) from the land of the living."

The whole context also would naturally suggest the thought of the 'scape-goat.' The 'scape-goat' was driven into the wilderness for Azazel. Jesus was driven by the Spirit into the wilderness to be tempted of Satan (St Mark i. 12). When therefore John Baptist sees Him coming, the image of the 'scape-goat' rises in his mind and he cries, "Behold the Lamb of God who beareth away the sin of the world."

The second passage needs no comment :

Acts xxvi. 22, "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; *how that the Christ is subject to suffering* (εἰ παθητὸς ὁ χριστός)."

One further passage remains (Mark ix. 11—13) :—

Immediately after the Transfiguration the three disciples,

wishing to evade the necessity for those Sufferings of their Master of which He had just told them, put the question "The Scribes say that Elijah must first come?" If he restores all things what need can there be for their Master to suffer? Let Messiah ben Joseph suffer but not Messiah ben David. The answer is (Mark ix. 12), "Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of Man, that He should *suffer many things and be set at nought* (ἐξουδενηθῇ)?"

The words in Italics are a distinct quotation from Is. liii. 3, where indeed Theod. and Sym. translate נִכְלָהּ by ἐξουδενωμένος. This quotation must have been recognized by the three disciples, and, since it called forth no comment, we may perhaps assume that it was not new to them.

The passage continues as follows:—

"But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, *even as it is written of him.*"

Here it may be asked, to what prophecy do these words refer? They cannot refer to the historical Elijah for, of him it would be more correct to say '*he* did unto *them* whatsoever he listed.'

The truth is that the words refer to the martyr-death of John Baptist which was widely different from the chariots of Elijah. Still we must ask further, where is it '*written*' in Scripture that the forerunner is to suffer and die? No such passage can be found: *But in the tradition respecting Messiah ben Joseph it is found.*

I conclude therefore that this tradition was in existence in our Lord's time and that He was alluding to it in the words "*as it is written of him.*"

Lastly, from Rev. xi. 3—13, we learn that in the Apostolic Church, there was a tradition that the Second Coming of Christ would be preceded by that of Moses and Elijah, who are here called "My two Witnesses." After a ministry of three years and a half "*the beast that ascendeth out of the bottomless pit* (i. e. Antichrist) *shall make war against them and shall overcome them and kill them*" (v. 7). In other

words we have here the tradition of Messiah ben Joseph, of his contest with Antichrist, his death and final victory, a tradition which modern scholars suppose to have been originated in the Second Century!

Hitherto we have not found Messiah ben Joseph mentioned *by name*: We now turn to a few of the oldest passages in the Rabbinic writings which carry on the tradition from New Testament times.

We have already seen (p. 92), that R. Yehudah and R. Nechamyah, who lived in the early part of the Second Century and were disciples of R. Akiva, knew of the tradition respecting the two Messiahs.

Again, in *Sifrè*, on the words "Let it come on the head of Joseph" (Deut. xxxiii. 16), we read "He (Joseph) *came* at the head (i. e. *first*) in Egypt and he will come at the head (i. e. *first*) in Messianic times."

These words (being סרה) are those of R. Shimeon ben Yochai who also was a disciple of R. Akiva.

We are now in a position to discuss the passage from T. B. Sukkah 52<sup>a</sup> which has already been translated in our text (see p. 69).

In the first place we observe that the discussion arose respecting the seating of the men and women *in the Temple*. After the Temple had been destroyed such a discussion would have been meaningless. There is therefore a strong *à priori* presumption in favour of the extreme age of the passage.

Again:—According to the Talmud text it is R. Dosa who explains the "mourning" as that for the death of Messiah ben Joseph. This R. Dosa was blind from old age before A.D. 70 (see T. B. *Yevamoth* 16<sup>b</sup>, and note 5, p. 69).

It is quite true that the Yalkut text here reads R. Yose and that the Jerusalem Talmud mentions this same discussion as taking place between "*two Amora teachers*" (T. Y. Sukkah v. 2), but the Yalkut text is very corrupt, and, for critical purposes, the Palestinian Talmud is not to be compared with the Babylonian: there is therefore no just cause for rejecting the reading R. Dosa. In other words there is reason to believe that an older contemporary of St John knew of the tradition respecting Messiah ben Joseph.

A further argument for the extreme age of this tradition is also found in T. B. Sukkah 52<sup>a</sup>. Messiah ben David is invited

by God to ask what he will and it shall be done for him, "*but when he saw that Messiah ben Joseph had been killed* he said, O Lord of the Universe I ask of Thee nothing but life." This story is introduced by the formula ר"ת, "our Rabbis have taught," which (according to Dr Schiller-Szinessy) is only used, in the Talmud, of the very oldest traditions, such indeed as, by reason of their age, are unable to be traced to any known Rabbi.

## APPENDIX B.

### THE JERUSALEM OF THE WORLD TO COME.

It would far exceed our present purpose even to mention the various legends and traditions which have gathered round "The Jerusalem of the world to come"; some of these may be found in Schoettgen; suffice it here to confine ourselves to one remarkable tradition which existed in very early times respecting the *exaltation* and *enlargement* of Jerusalem.

The Old Test. passages which gave rise to this belief may perhaps be mentioned in the following order :

1st. An old anonymous prophecy quoted both by Micah (iv. 1) and by Isaiah (ii. 2).

2nd. The mystical expansion of this in Ezek. xvii. 22—24 and xl. to end : especially xli. 6 ff.

3rd. A further expansion in Zech. xiv. 4—11, which reads as though it were intended literally.

The form which this tradition ultimately took may be seen from T. B. *Bava Bathra* 75<sup>b</sup>. Rabbah there quotes R. Yochanan as saying that God is going to raise Jerusalem three parasangs because it is written, "And it shall be lifted up and remain in its place" (lit. "*underneath it*," "*on the ground on which it stands*" (Zech. xiv. 10; comp. Jer. xxx. 18). It is argued that since *the ground on which it stands* is three parasangs (in circumference?), therefore Jerusalem is to be lifted up to an equal height! The difficulty of getting up to such a city is met by the text, "Who are these that fly as a cloud and as doves to their windows?" (Is. lx. 8, see context). Then follows the passage which has been translated on pages 6—8; after which Ezek. xli. 6 is quoted,—“And the side-chambers were side-

chamber over side-chamber three and thirty times" [i. e. there were three stories each consisting of thirty chambers, see below, p. 116]. This is interpreted to signify that the smaller be the area of Jerusalem the greater will be its height:—if the area be thirty the height is three, if the area be three the height is thirty. The meaning doubtless is that the smallness of Jerusalem will be no drawback to the glory God has in store for her, nay, the smaller she be the more will God exalt her; compare also the passage quoted from *Siphre* on page 48. Cabbalistic scholars doubtless saw a meaning in these multiples of ten; cf. שמה (Ezek. xlviii. 35).

Having now possessed ourselves of the context, we return to the difficult saying of Resh Lakish which was left untranslated on pages 6 and 7.

The difficulty is not diminished by the fact that the Yalkut text differs here from that of the Talmud which it professes to quote, as will be seen from the following table:

YALKUT TEXT.	TALMUD TEXT.
אלף קפל מגדלים	אלף טפף גינואות
אלף טפף גינואות	אלף קפל מגדלים
אלף ליצוי ברניאות	אלף (ו) ליצוי [or] לי צר] בירניות
אלף ושני שלה טפפראות	אלף ושני שלה טופפראות

We have seen from the context in the Talmud that the discussion is with respect to the Jerusalem of the World to come;—how God will exalt her and lift her up. The measurements of Ezekiel's ideal Temple (Ezek. xli.) suggest the fourfold measurement, but the passage which is more important for our present purpose, even than Ezek. xli., is Psalm xlviii. 13 and 14:

- (α) "Go round Zion and circuit her about;
- (β) Tell her towers.
- (γ) Observe her ramparts,
- (δ) Raise high (?) her palaces."

The Jewish Commentators from the earliest times have seen in these words God taking the measurements, as it were, for the Jerusalem of the World to come. I have marked them (α) (β) (γ) and (δ), because it will be seen that they correspond with the fourfold measurement mentioned above.

Rashi explains פָּסְגוּ אֶרְמוֹנוֹתֶיהָ by הִנְבִּיהוּ בִּירְנוּתֶיהָ “*make high her palaces,*” and defends this by quoting the Targum on Deut. iii. 17, where אֵשְׁדֵת הַפִּסְגָּה (E. V. “*Springs of Pisgah*”) is targumised מִשְׁפַּךְ מַרְמָתָה “*the spring (or outpouring) of the high place.*”

The root פסג is kindred with the Aramaic פסע and the Hebrew פִּשַׁע “*gressus est,*” *Pisgah*, signifies a mountain that rises by *steps* or *terraces*.

Her Palaces are to become *Pisgahs*, as indeed is stated by Kimchi. But, as we shall see presently, the *side-chambers* in Ezekiel's Temple arose in this way tier above tier for three stories (see Ezek. xli. 6, 7, and cf. xlii. 5 and 6). Hence we obtain a hint for connecting the *Palaces* with the *side-chambers* (the “*many mansions*”) of God's House. To this point we shall return; meanwhile we will translate the *Midrash T'hillim* on Ps. xlviii. 13, 14, comparing it with the Yalkut text of the same Midrash.

## MIDRASH T'HILLIM.

“Tell her towers”—How many *Ginnaoth* (גִּינְאוֹת) are there going to be in Jerusalem?...

And how many *Towers* are there going to be?

A thousand and תפ"ה (485).

How many *Taphaoth* (טַפְּאוֹת)?

A thousand and ת"ת ע"ז (877).

And how many *Matpharaoth* (מַטְפְּרָאוֹת)?

A thousand and תצ"ו (496).

Rav Nachman said, That which hath been that (again) shall be;

## YALKUT.

“Tell her towers”—How many *Ginnaoth* (גִּינְאוֹת) are there going to be in Jerusalem?

A thousand קפ"ד (184) *Ginnaoth*.

How many *Towers* are there going to be in Jerusalem?

A thousand and רצ"ז (296) [another edition reads רנ"ז (256)].

How many *Tatparaoth* (טַטְפְּרָאוֹת) are there going to be in Jerusalem?

A thousand and תע"ו (476) *Tatparaoth*.

And how do the waters mount up?

Upon תתקצ"ב (992) *Biraniaoth*.

Rav Nachman said, That which hath been that (again) shall be;

## MIDRASH T'HILLIM.

Even as of old Israel uttered  
the song and the waters  
sprang up,

So will it be in the future, as  
it is said (Ps. lxxxvii.), "All  
my fountains are singing  
and dancing in Thee."

And how many *Berêkoth*  
"Pools" [evidently a mis-  
take for *Biranioth*, i. e.  
בריכות for בירניות?]?

A thousand and תצ"ו (496)  
*Biranioth*.

How many Gates? קמ"ד (144),  
twelve to each Tribe, &c.

## YALKUT.

Even as of old Israel uttered  
songs in the Wilderness and  
the Well sprang up for  
them [so it will be, &c.],  
as it is said (Ps. lxxxvii.),  
"All my fountains, &c."

How many *Bimoth* [בימות evi-  
dently a mistake for בירניות  
*Biranioth*] are there going  
to be in Jerusalem?

R. Jannai said, A thousand  
and שצ"ט (399).

And Gates? קמ"ד (144), twelve  
for each Tribe, &c.

We see at once that this Midrash is in a very corrupt state. In more than one place a gloss must have crept in from the margin of the MS., as, for instance, in the case of *Matpharaoth*, which is another reading for *Taphaoth*. Originally the clauses must have been *four*, corresponding with (α), (β), (γ), (δ).

(α) "Go round Zion and *circuit her about*" (sc. with a *wall* or *fence*, והקיפונה, Sym. καὶ περιτείχευσάτε αὐτήν): this doubtless suggested *Ginnaoth* (root גנן *to fence*, hence גן *a garden*), which may therefore signify either the *outer wall* of the City or the *garden-ground* that should surround it [see Gesen. s. v. מנרש, "*suburbs*"].

(β) "Tell her towers" requires no explanation, the same word being used in the Midrash.

(γ) "Observe her *rampart*" (חילה) corresponds with the strange word טפאות (*Taphaoth*). But in Chaldee טפתא signifies a *rampart* or *agger* see (*Aruk* or *Buxtorf*), I think therefore we are justified in making this slight transposition and interpreting "*Taphaoth*" as "*ramparts*."

(δ) "Raise high (?) (or *make terraces of*) her *palaces*." This corresponds with the *Biranioth* of the Midrash and requires no explanation, since *Biranioth* is the usual word for *palaces* in the Targumi.



We are now in a position to approximate to an interpretation of our Talmud text, as follows :

God is going to add to Jerusalem

a thousand טפף of garden-lands,  
 a thousand קפל of towers,  
 a thousand ליצוי [or לי צר, see var. readings] of mansions,  
 a thousand ושני שלה [or שתי של] of ramparts.

I suspect, indeed, that the words "*mansions*" and "*ramparts*" should be interchanged; the clauses would then exactly correspond with (α) (β) (γ) and (δ), thus :

(α,) a thousand טפף of garden-lands.  
 (β,) a thousand קפל of towers,  
 (γ,) a thousand ליצוי [or לי צר] of ramparts,  
 (δ,) a thousand ושני שלה [or שתי של] of mansions.

What interpretation shall we give of the words which are left untranslated? Rashbam, as we have seen (p. 7, note 2), considered that they were algebraical or arithmetical terms, and indeed the passage we have quoted from the *Midrash T'hillim* would seem to bear this out, especially as there is some similarity between the forms טפה and תפ"ה, קפל and תפ"ל, and תצ"ו; but the reader will observe that in the Talmud passage the letters are not given in alphabetical order as they are in the Midrash; therefore, even if a numerical value be intended, there must be some other meaning besides. They are words, not merely numbers.

We will consider them in order :

1st. טפף or טפה [see other readings in the דקדוקי סופרים] may be the Chald. טפי *Multùm, Valdè, Magis*; or, if from טפה, it might signify "*neither less nor more*, i. e. "*a level thousand*."

2nd. קפל. This is used in Chaldee just as the Heb. כפל, to signify "*double*"; or, again, it may be simply the Greek κεφαλή. [For examples see the *Aruk*.]

3rd. The word ליצוי or ליצר is extremely difficult. If the latter be the correct reading I would suggest that it is probably some mathematical term chosen by Resh Lakish with a view to Is. xlix 20 לי צר, "*the place is narrow for me*" (see context).

4th. ושני שלה or שתי של seems to be "*two of it*" or "*two of*"; and thus corresponds with קפל "*double*" in (β). But even as קפל was seen to have two meanings, viz. *double* and

*chapiter* (κεφαλῇ), so too our fourth term may be intended to hint at Ps. cxxii. 7, "Peace be within thy Rampart and plentifulness within thy Palaces."

Thus we obtain a second approximation to the meaning as follows :

God is going to add to Jerusalem

Very many thousands of garden-lands,  
Double as many thousands of towers,  
A thousand                      of ramparts,  
Twice as many thousands of mansions,

understanding in each case a secondary meaning. The general sense of the passage would therefore be that every addition to the *outside* measurements would involve the addition of twice as much to the *inside*; for it will be observed that the *first* and *third* clauses refer to the *outer boundaries*, while the *second* and *fourth* have reference to the accommodation *within* the City.

This interpretation is further borne out by the gloss on the Yalkut text of *Midrash T'hillim* already quoted: "How will the waters mount up? By the תתקצ'ב (992) mansions." But this number is exactly double of תנצ' (496), which is the number given in the Midrash text for the *ramparts*.

Hitherto we have considered the passage simply with reference to the City; but the Heavenly City is also a Temple.

As the City had its outer boundary, or suburbs (*migrash*)  
(cf. Ezek. xlv. 2 with xlviii. 17),

So the Temple had its outer precincts;

As the City had its Rampart (חיל), So the Temple too had  
its *Chēl* (חיל);

This *Chēl* being a terrace 15 ft. broad, which ran round the Temple and separated it from the Court of the Gentiles, above which it was raised about 12 ft.

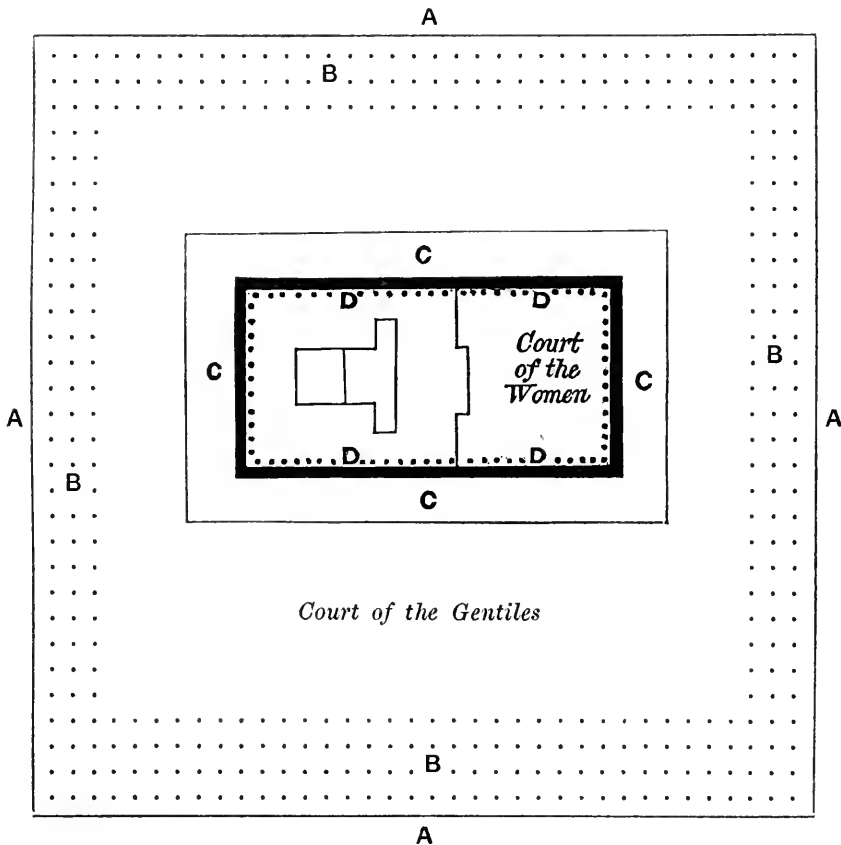
Again, as the City had its Towers, so the Temple had its colonnade of *pillars*. The City had its mansions, the Temple had its side-chambers, which were also called *mansions*: "In my Father's house are many mansions" (St John xiv. 2).

These chambers (or mansions) were inside the Temple, lining its inner wall, rising one above another for three stories, and so constructed that each was wider than the one below, this result being obtained by the upper stories entering more

and more into the massive wall, so that "the breadth of the House was upward" (Ezek. xli. 7). Thus the appearance was that of chambers *rising by steps*, and would therefore readily be associated with the verse פִּכְנוֹ אֶרְמוֹנוֹתֶיהָ, especially as these chambers were reached by a circular staircase (see below, p. 117)

It is also important to note that the *order* of the clauses ( $\alpha$ ,) ( $\beta$ ,) ( $\gamma$ ,) ( $\delta$ ,) agrees with the order in which the *outer boundary*, the *pillars*, the *Chēl*, and the *chambers* occur in the Temple.

For, after passing its outer boundary (*A*), we enter the lofty colonnade of pillars (denoted by *B* in the plan), then, passing through the open Court of the Gentiles we see the *Chēl* (*C*),



bounded by a low wall, which St Paul calls τὸ μεσότοιχον τοῦ φραγμοῦ (Eph. ii. 14), beyond which no foreigner might pass on pain of death. This *Chēl* contained the School-house of the



sections of the lower, second, and third chambers respectively ;  $\alpha$  and  $\beta$  shew the offsets (מגרעות, Targ. נפקתא) upon which the floors of the second and third stories rested so that no tool was needed in their construction.

The circular staircase mounted up by the wall  $A\alpha\beta$ . This is described as follows :

“The entrance of the middle (story of) side-chambers “was to the ledge (lit. *shoulder*) of the House to the right, “and by a circular stair (וּבְלִילִים) they mounted up the “middle (story), and from the middle story to the third...

“And he built the side-chambers upon (עַל) the whole “House, five cubits was the height of each.”

The increasing width of the chambers as they grew upward and the harmonious way in which they were “fitly joined” into the wall were obviously typical, and did not escape the notice of the Priest-Prophet Ezekiel (see Chap. xli.).

This is also, I believe, the key to the difficult passage, Eph. ii. 20—22. St Paul has been alluding to the *Chel* in verse 15; his thought then goes to the Temple wall. He compares Christ to this wall,

“In whom every story ( $\pi\acute{\alpha}\sigma\alpha \omicron\iota\kappa\omicron\delta\omicron\mu\eta$ ) harmoniously “fitted, increases (as it rises) into a holy Temple in the “Lord, &c.”

The three stories being, I suppose, the Prophets, the Apostles, the Christian Church; each dispensation entering further into Christ, the Wall, and receiving enlargement thereby. This figure of the Temple wall and its chambers is still in his mind in the fourth chapter. Thus, verse 19 :

“From whom (i.e. from Christ) the whole body be- “coming fitly framed and compacted by means of each “joint of the supply (of Christ), according to a rythmical “growth of each several part, bringeth about the growth “of the body unto the up-building of itself in love.”

The words  $\acute{\alpha}\phi\eta\ \tau\eta\varsigma\ \epsilon\pi\iota\chi\omicron\rho\eta\gamma\acute{\iota}\alpha\varsigma$ , which have so perplexed the commentators, are, I venture to think, explained by a

glance at ( $\alpha$ ) and ( $\beta$ ) on the preceding plan; they are the *joints of the increment*: and it is worthy of note that whereas the Hebrew word for them (1 Kings vi.) is מַנְרְעוֹת "*diminutions*," so called because they *diminish* from the wall, yet the Chaldee calls them נִפְקָתָא *increment*, "*Excitus, Egressus, sumptus, impensae*," because they *supply* something to the width of the Chambers. Indeed, if נִפְקָתָא were translated into Greek I do not see that a better word could be found for it than ἐπιχορηγία.

## APPENDIX C.

“Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said,

Out of His belly shall flow rivers of living water.

But this he spake of the Spirit which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the Prophet. Others said, This is the Christ” (St John vii. 37—41).

It is not easy to decide whether “*the last day, the great day of the feast*” was the *seventh* day of Tabernacles, which is called *Hoshannah Rabba*, or the *eighth*, which strictly speaking was a festival to itself, called, in the Bible, *Sh’mini Atzēreth*, “the eighth of solemn assembly.”

In support of the latter view it may be stated that though, at first sight we should scarcely have expected a Jew to speak of *Sh’mini Atzēreth* as if it were an integral part of the feast of Tabernacles and nothing more, still the fact remains that, in the Mishnah, *Sukkah* iv. and v., it is actually called “*that day*,” and, “*the last day of the feast*.”

Still I venture to think that the day indicated by St John was the *seventh* day, i.e. *Hoshannah Rabba*: and this for the following reasons:—*Hoshannah Rabba* was the great day of the Water-drawing festival, on it they used to surround the Altar *seven* times (Mishnah, *Sukkah* iv. 5) whereas, on *Sh’mini Atzēreth*, there is no proof that any libations were offered: the

words of Christ therefore would seem more suitable to the former occasion.

Again "*the great (day)*" might almost seem to be a translation of *Rabba* '*the great.*' We learn from the Mishnah, *Sukkah*, that this day was of such honour as to supersede the Sabbath supposing it should chance to coincide therewith.

If, however, this were established, it would weigh against the genuineness of the doubtful section, St John vi. 53—viii. 11, for, in that case, the woman taken in adultery would have been brought before Christ on *Sh'mini Atzēreth*, had this been so those Pharisees who condemned him for making clay on the Sabbath (ch. ix. 16) would not have permitted him, without accusation, to 'write upon the ground' (viii. 6) on such a solemn Sabbath as *Sh'mini Atzēreth*.

Be this as it may:—A far more important question is involved in the quotation "*Out of his belly shall flow rivers of living water.*" From what passage of Scripture is this derived?

In the first place the translation "belly" is misleading; no one would think of translating Ps. xl. 9, "Thy law is in the midst of my bowels" (בְּתוֹךְ כִּמְעֵי). The expression is a well-known Hebraism and signifies '*the inner being*' if it refer to a man, '*the interior*' if it refer to a place (e.g. Jonah ii. 3). As the words were originally spoken in Hebrew they would be capable of three interpretations according to the meaning given to the pronominal affix.

1st. "He that believeth on Me, as the Scripture hath said, out of his (i.e. the believer's) inner being shall flow rivers, &c."

This interpretation may be dismissed at once as contrary to theology and to the context; for St John himself says (v. 39) "Thus spake He of the Spirit, which they that believed on him were *to receive*"—not '*to communicate.*'

2nd. The pronominal affix (מִבְּטְנִי) might refer to the Temple itself where they were standing, or to the Temple Mount. Thus:—"He that believeth on Me, as the Scripture hath promised, Out of its midst shall flow rivers of living water."

As though He had said, He that believeth in Me for him shall all those latter-day promises be fulfilled which speak of *a fountain coming forth from the Temple of the Lord* (Joel iv. [iii.] 18), of *rivers of living waters flowing out from under the Altar* (Ezek. xlvii., cf. Rev. xxii.), those living waters which



usher in the true Feast of Tabernacles and the restoration of all things (Zech. xiv. 8—end).

But thirdly, since the Temple itself was only a symbol of the Temple of Christ's body we might therefore interpret the words thus:—"He that believeth on Me, as the Scripture hath said, Out of His (i.e. Christ's) inner-being shall flow rivers of living waters."

The question now arises, Have we any historical proof that the Jews of our Lord's time expected the Messiah to restore to them the water from the Rock and, if so, what was the connexion between the Smitten Rock and the Feast of Tabernacles? We will answer the latter question first.

It is generally supposed that the custom of drawing water at the Feast of Tabernacles had its origin in the words of Isaiah (ch. xii.):

"With joy shall ye draw water from the fountains of Salvation."

It seems, however, very probable that the words of Isaiah allude to an already existing custom; in any case if the context be studied we shall see that a second deliverance has been painted in the colours of the first, again a Red Sea is dried up (xi. 15), the way is prepared "*like as it was to Israel in the day when he came up out of the land of Egypt*" (v. 15); then at once follows the song (ch. xii.) which is the counterpart of that in Exod. xv. Would it not be natural in such a connexion to expect some allusion to the Smitten Rock? Such, I believe, is found in the words "With joy shall ye draw water from the fountains of Salvation."

Undoubtedly these words of Isaiah were, in our Lord's time, used as a 'proper lesson,' so to speak, for the Feast of Tabernacles, they would therefore serve to keep in memory the first gift of water from the Rock and to connect it with that other and greater promise which should be fulfilled in Messianic times.

The form which popular expectation assumed may now be indicated.

Firstly we may mention the very remarkable translation of the ancient Targum, "With joy shall ye receive a New Law (? new teaching) from the choicest of the righteous."

Such a translation would scarcely have been made after the rise of Christianity.

Again ;—

We learn from II. Maccab. ii. that a very old tradition existed among the Jews to the effect that Jeremiah had hidden the Ark, together with the pot of manna which it contained, and that, in Messianic days, he would return and shew where they were hidden. This tradition must have been well known in our Lord's day. It occurs in the following form in *Tanchuma* on the words, Exod. xvi. 33, 34,—

“And Moses said to Aaron, Take a pot and put therein an omer full of manna and leave it before the Eternal to be kept (in store) for your generations...”

“R. Elazar says (that it means simply) “for generations.” R. Eliezer says “For the days of the Messiah”; for when Jeremiah said to Israel “Why do ye not study the Law?” they replied “If we were to study the Law wherewith should we be fed.” He thereupon brought out to them the pot of manna and said to them, “*O generation behold, yourselves, the Word of the Eternal. Was I a wilderness to Israel? Was I a land of thick darkness? Why then have My people said, We have wandered away, we are unable to return unto Thee*” (Jer. ii. 31). “Your fathers, who studied the Law, behold ye wherewith they were fed; and ye too, study the Law, and then I will feed you with this.”

“This is one of the three things which Elijah is going to restore to Israel (viz.) ‘The pot of manna, the vessel of anointing oil, and the vessel of the water.’”

This R. Eliezer was a contemporary of St John, thus we find an additional proof of the age of the tradition respecting Jeremiah (“*the prophet*”) and the gift of manna and water. This will explain why, when Jesus had fed the multitudes in the wilderness, they said, “This is of a truth *the prophet*...” (St John vi. 14); also when, in our present passage, he spoke of himself as the giver of “living water” (vii. 35), we read ;—“Some therefore of the multitudes, when they heard these words, said, Of a truth this is *the Prophet*, others said, This is the Messiah.”

In all the passages (i. 21, 25; vi. 14; vii. 40) in which St John speaks of “*the Prophet*” the reference is, I believe, to Jeremiah, or to that Messianic hope of which he was the type (cf. Matt. xvi. 14, and see *Appendix A*).

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